

VOL. 4, NO. 8

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AUGUST, 1913

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A BAPTIST MONTHLY MAGAZINE

An Indian Dream

J. S. Murrow, D.D.

Revolutionary Experiences
in Hankow

George A. Huntley, M.D.

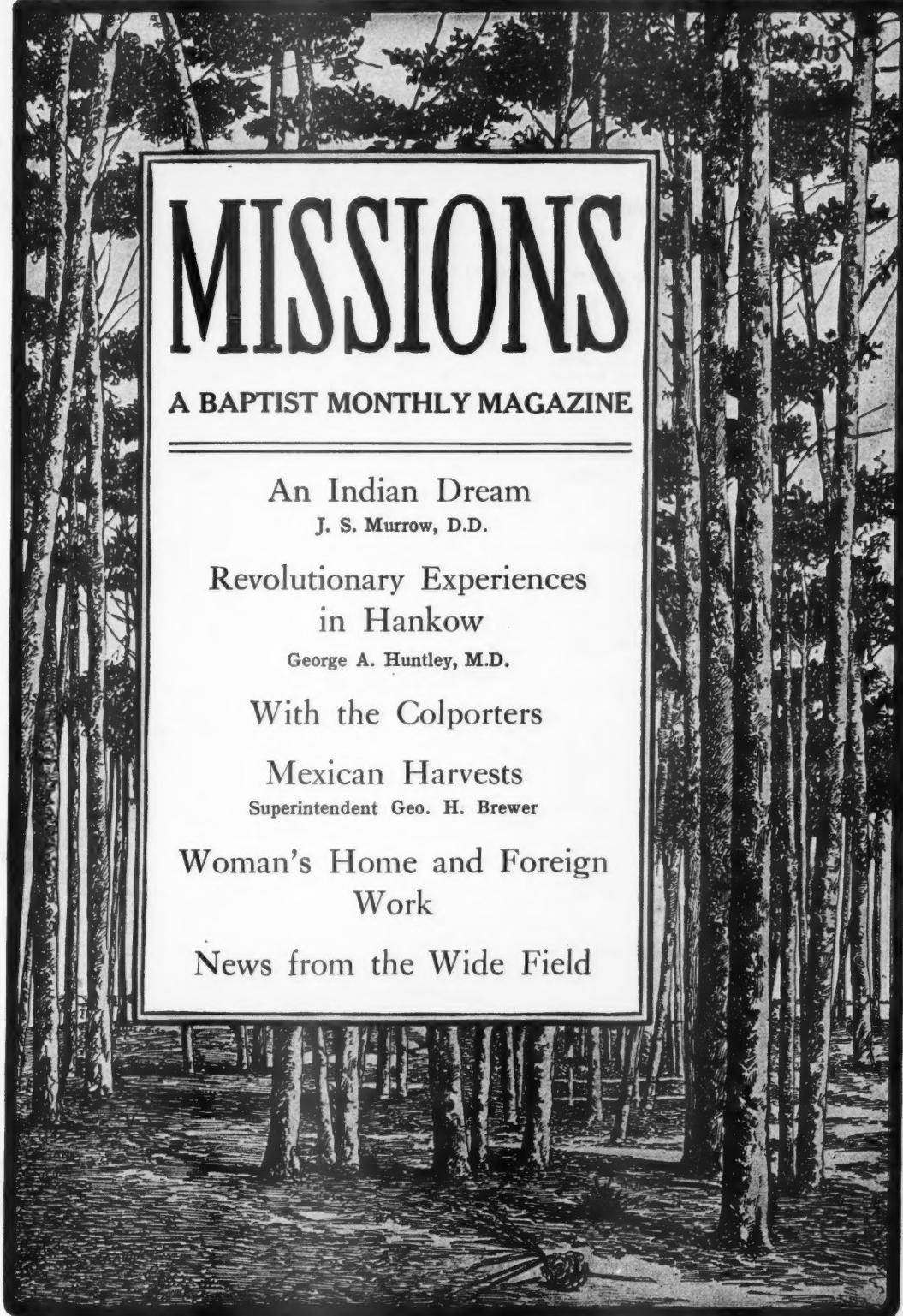
With the Colporters

Mexican Harvests

Superintendent Geo. H. Brewer

Woman's Home and Foreign
Work

News from the Wide Field



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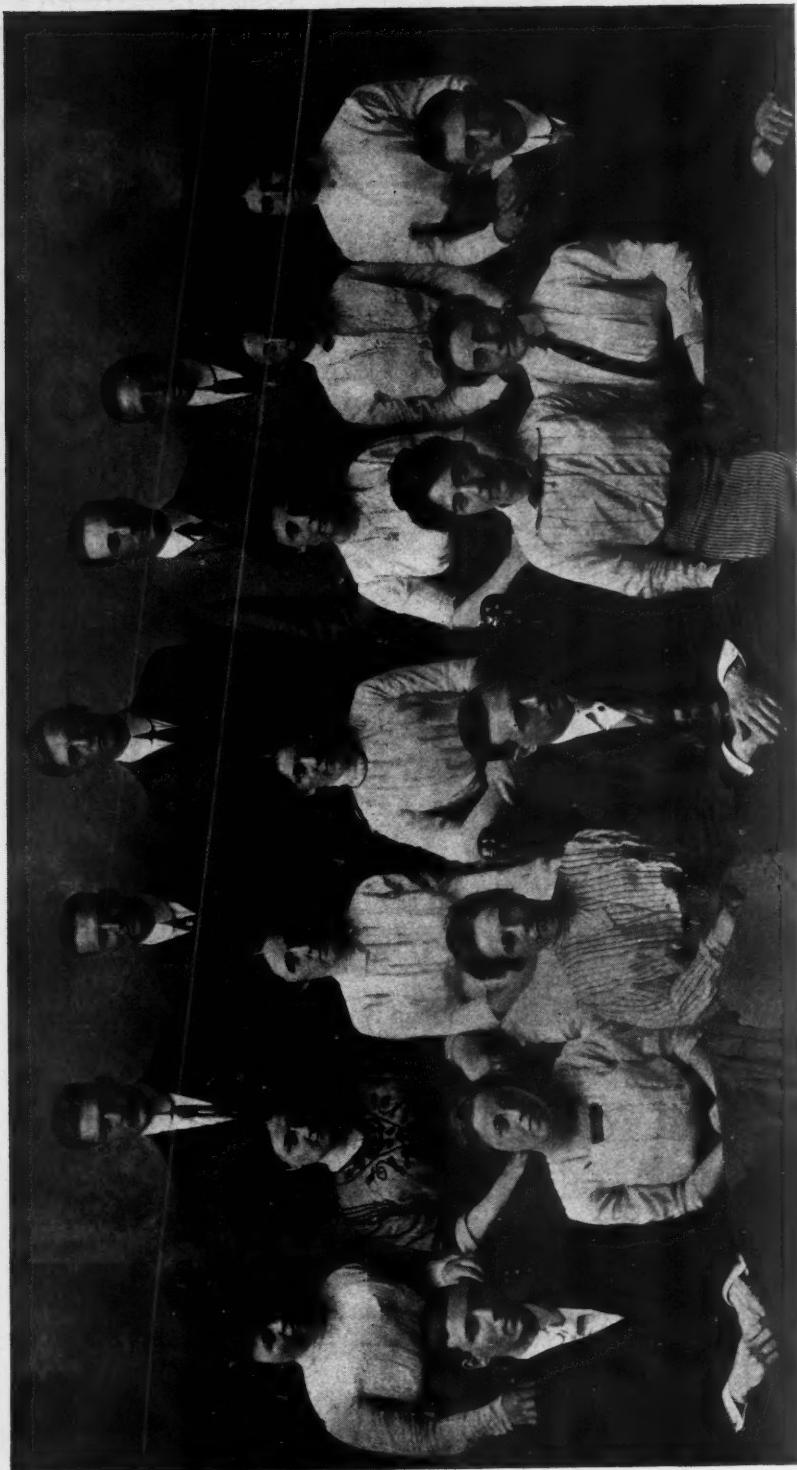
Stronger Men

do not pray for
easy lives. Pray to
be stronger men
Do not pray for
tasks equal to your
powers. Pray for powers
equal to your tasks.
Then the doing of your
work shall be no miracle
But you shall be a
miracle. Every day you
shall wonder at yourself,
at the richness of life which
has come to you by the
grace of God.

Phillips Brooks

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The World Currents

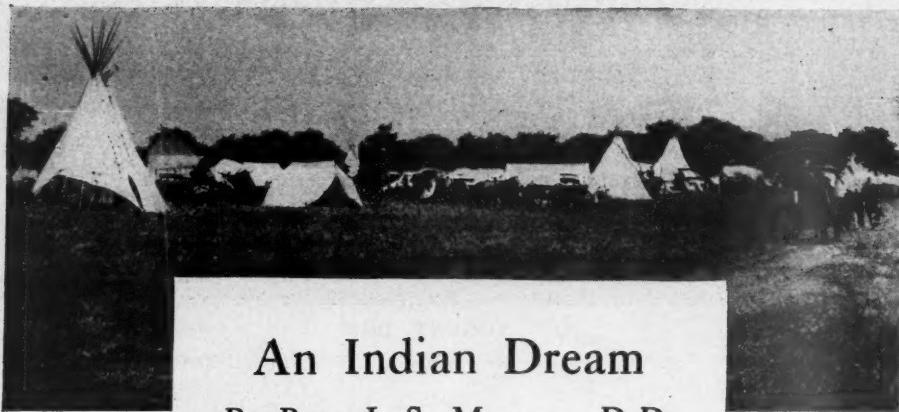
THE bonds that bound the Balkan States together during the war with Turkey seem too brittle to bear the strain of peace negotiations and the remaking of the map. National hatreds and jealousies running far back have been allowed to get the upper hand, and the hope of a strong Balkan State that should make for stability and progress in the Near East has been blasted. War has broken out between the Greeks and Servians on the one hand and the Bulgarians on the other. This is playing directly into the wishes of the Austrian government, which can get all it wants without the danger of fighting for it. It also makes it easy for the European powers to settle boundaries to suit themselves, without paying much regard to the contesting Balkan and Greek peoples.

In the present condition of affairs, it is difficult to forecast the prospects of missions in the Near East. The leadership that has been looked for on the part of young men trained in the Christian schools of the American Board has not yet been forthcoming. When peace is established and the governmental lines are drawn, it may be found that after all some definite advance has been made toward a higher civilization.

Information from China is not assuring as to the present attitude and plans of Sun Yat Sen, who seems to be in danger of losing his former high place and influence. If he falls it will be through surrender of his old ideals to the spirit of greed. He has taken the dangerous position of general critic and promoter of schemes, according to our informant, and adds one more to the complications with which President Yuan Shi Kai has to deal almost single-handed. Nothing in recent Chinese history could be more pitiable than to have Dr. Sen forfeit the esteem in which he was held throughout the world as a disinterested patriot. We shall still hope that he may prove true to his earlier record.

When universal peace is again under consideration at the Hague Conference, and the position of leadership which the United States held under President Taft as a promoter of international arbitration is considered, no condemnation can be too strong for the leader or party that panders to the worst in the masses by decrying the men who advocate arbitration and peace as weaklings, and declaring in favor of increased armament and navy in a country like our own. The Christian people of the United States are strong enough to put down this rampant and inexcusable militarism, which belongs to the age of the bully and not that of twentieth century enlightenment. Politics should play no part in a great issue like this, when America has a chance to lead the whole world to a higher plane of thought and action.

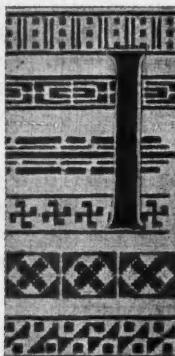




An Indian Dream

By Rev. J. S. Murrow, D.D.

DR. MURROW IS THE BAPTIST VETERAN PIONEER IN THE CAUSE OF INDIAN EDUCATION AND FOUNDED THE INDIAN ORPHANAGE



DREAMED that the great Civil War had just closed, and I was looking over this devastated country, called Indian Territory.

In my dream, I saw a man standing on a high hill, looking intently over the landscape, far and near. On approaching, I recognized the man as a well-known Indian, of strong character, with

a broad, far-seeing outlook, whose influence among his people was great. He was bemoaning the condition of his people and his country; his country being laid waste and devastated, and his people homeless.

I asked him what he thought of the future. He replied that it was dark, very dark; that his people had been twice reduced by my race from affluence to poverty, from plenty to want, from prosperity to ruin, within a period of thirty-five years.

While we were conversing, we discovered a man approaching. He was a white man from my native state, Georgia. He gave evidence that he was a man very much above the ordinary in intelligence and ability. After greetings, he addressed my Indian friend as follows:

"My brother, I am here to make a great request of you. The war has ruined me, and thousands of my people in my native state. I confess that the white people of my state, only a few years ago, compelled our government to drive you and your people from your rich lands, farms and homes in that old country into this wilderness. Our people took possession of your lands, so well improved by you. Now the war has reduced us to poverty, and laid waste our country. Whether this is a retribution brought upon us because of our cruel treatment of you, I do not know.

"I see that the cruel war, by its blasting, burning hand, has ruined your country also, and brought poverty to you innocent victims of our unholy strife. Thousands of my people are leaving their ruined homes and coming West, seeking a new country where they may start life anew and build homes for their children. On my way into Texas, I am passing through your country. I discover that it is a very rich country. I have seen enough to convince me that its agricultural, mineral and other resources are abundant, and with proper development will make your country one of the richest in the United States. You have a great country, not only in area, but in resources. Your people are not numerous. You lack the population, the skill and the means to develop this country.

"Under a strong impression of the

Holy Spirit of Almighty God, I am influenced to ask you if you are willing to forgive my people for the great wrong we heretofore inflicted upon you, and permit us to come into your country and help you rebuild and develop it, upon a sacred pledge from us that we will no longer wrong, cheat and lie to you, but that we will treat you fairly and squarely in accordance with the principles and teachings of the great Book of God, the Bible."

My Georgia friend had scarcely finished speaking when we were surprised by the approach of another white man, who, after greeting us, inquired the subject of our conference. The Georgian replied that our meeting was either accidental or providentially appointed by our Heavenly Father. He then related what he had said to our Indian friend. The new man seemed greatly surprised and stated that he was from Missouri on his way to Texas, and that he had had similar thoughts and feelings to the brother from Georgia. Addressing the Indian, he spoke as follows:

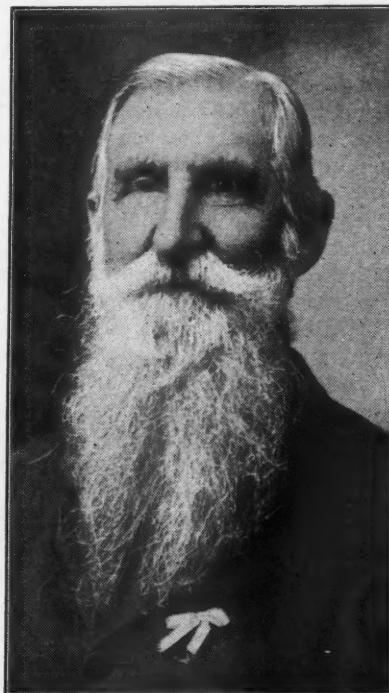
"I am very much impressed by what my brother from Georgia has said. My people in Missouri are suffering terrible persecution. We have no rights before the law. Many of our homes have been confiscated. There is a reign of terror, called 'reconstruction,' going on which grants to the Southern people scarcely any rights or liberty. It is so terrible that our people are selling their lands and homes for whatever they can get for them, and are moving to Texas. Like my Georgia brother, I, too, am greatly impressed with the rich lands, timber and water of your country, and in behalf of my people would like to remove here and help you to develop this country.

"We recognize that this country is yours; that it was conveyed to you by legislation by our government, the Congress of the United States, as strongly as the wit and wisdom of our statesmen could devise. We have no desire to wrest it from you. We do not wish to dispossess you of one acre of your country unlawfully. If, at any time in the future, you may be in a position to sell some of your land to us for farms and homes, we will pledge ourselves to pay you a just and fair equivalent according to the value of the land. We

will take no advantage of any ignorance on the part of your people as to the value of your land or other rich resources."

Intently I watched the countenance of my Indian friend as these white men were talking. I could see that underneath his stoical appearance, he was greatly stirred. After a pause, he spoke:

"Brothers, I am greatly astonished at what you have said. My heart is deeply affected by the confession which my Georgia brother has made, acknowledging the great wrong inflicted upon my people in the old days. Our people generally believe that the tongue of most white men is forked. We have often heard them speak sweet, beautiful words, but we have found out that in their hearts



REV. J. S. MURROW, D.D.

they did not mean what they said. I tried to look into my brother's heart, and I believe he is sincere in what he has said and it has taken much bitterness out of my heart.

"I know that what you say about the



CARLISLE GIRLS AT Y. W. C. A. CONFERENCE

inability of my people to occupy and develop this great country is true. We have a very large country, and we are too few in numbers and lack the skill and the means to develop its great possibilities. In the western portion of our country, none of our people are living. It is inhabited only by our Blanket Indian brethren, and as yet they are doing no good.

"The Indians are not naturally lazy. They are ambitious. They see that your civilization is better than our old way of living. They want homes and farms, and other great blessings that we enjoyed in the old country, east of the Mississippi, and that we enjoyed here before this cruel war ruined us. Even the Blanket Indians would become civilized if they had a chance. We believe in the Christian religion. We believe that the Bible is the great Book of God, our Heavenly Father. Many of us have become Christians and are servants of our Saviour, Jesus Christ. And many Indians in all the tribes would become Christians if they had an opportunity.

"You acknowledge that this country belongs to the Indians, and you say that you do not wish to take it from us. This is good, very good, and I rejoice greatly at your words. In regard to your request to be permitted to come into this country

with your people to live, I am at a loss what to say. Your people have cheated and wronged our people so long that it will be very hard for us to believe that you really mean what you say. Then there are other conditions that would make it difficult for your people and mine to live together in the same country. You speak a different language from my people. Many of your people are intelligent and refined and many of mine are ignorant. The social distinctions between the best of your people and most of mine are very great. Years ago, some two thousand Choctaws remained in Mississippi when the rest of us were brought to this Western country. Although in the midst of your Christian civilization, with all your principles and teachings of humanity and Christianity, those Indians were treated almost like dogs. They were not allowed to enter the schools, nor the churches, nor other public places, not even the dwelling houses of your people. They received no attention. No uplifting or helpful hand was extended to them. They were ostracised and despised, and yet the white people testified that they were honest, industrious and virtuous. There were no half-breeds or mixed-bloods among them. They knew nothing of the Christian religion. If we allow white people to come

into our country and occupy it, those same conditions may come upon us in the years to come. The Divine Creator, who made you, made us, and his law is for us as well as for you. He did not make you to rule over us, nor did he give you any authority or right to oppress or wrong us in any way.

"I believe I can speak for my people that if they felt sure that your people would treat them aright, and help them in all lines of civilization and Christianity, that they would not only give their consent to your coming into our country, but would give you a hearty welcome and would rejoice at your coming."

At the close of the Indian's very plain talk, the man from Georgia spoke as follows:

"My brother, it is with shame and deep regret that I must acknowledge the truth and justice of your words. The past treatment of your people, by mine, during the last two hundred years, is a series of black pages in our history. The race to which I belong has robbed you of about everything you ever possessed, and this is a very great reason why we should now try to make restitution, and from this time

henceforth treat the Indian people fair and right.

"In behalf of our people, my friend here from Missouri and I will pledge to you that if you will permit us to come into your great country and make homes for our poverty-stricken people of the South, you shall have no cause to complain of our treatment. We will deal honestly and uprightly with you. In social intercourse, our good women will help your women all in their power to become good housekeepers, to make good homes, to be intelligent mothers. Our children shall attend the same schools, study the same books, and play together in harmony and good will, without any discrimination, or distinction. We will be members of the same churches, and worship together in Christian love and fellowship."

Again were we surprised by the approach of another white man, who, on being informed of the important matters which had been discussed, begged to be allowed to speak. This permission was readily granted, and he spoke as follows:

"I am from the North, away up in New England. The words of you gentle-



INDIAN STUDENTS AT BACONE COLLEGE, BACONE, OKLAHOMA

men from Georgia and Missouri, and those of my Indian brother, have taken strong hold upon my heart. I, too, am a Christian man, and I believe in the providences of our God. I believe he has brought us all together here, for purposes of His glory and for our mutual good. I, too, have been impressed with the great possibilities of this country. I agree with you that it may develop into a great state of our Union. You, my Red Brother, own the country by a title that cannot be legally or righteously broken. No one ought to desire or attempt to break your title. You, my brethren from Georgia and Missouri, represent a great host of people whom the war reduced to poverty and who need homes, and you have the brawn and brain to help these Indian people develop their great country for their good as well as your own. I am from the North, where there is an abundance of money. I can command all the capital, all the money that you need in the development of this country, and if you will permit me to enter into your compact, I pledge my word to do my part honestly, fairly and in accordance with the laws of God."

Still another surprise awaited our company. Just as our Northern friend was closing his most excellent talk, we noticed an ambulance driving along the road at the foot of the hill. Seeing the little band of men on the summit, the ambulance stopped and a gentleman stepped out of the conveyance and came up to our company. He proved to be a commissioner or official from Washington City. Our conference had been so interesting, so important, and with such tremendous possibilities for good, that the distinguished visitor was informed of what had been said. He immediately entered into the spirit of the conference with great interest. He said that he was on a tour of inspection of Indian Territory and the conditions therein; that he had

been greatly pained to see the destruction the war had wrought; that he represented the government at Washington, and was glad to meet our little company. As my Indian friend was a great man among his people, and well known as such, Mr. Washington said he would state another object of his visit to the territory. He said the government regretted very much that it was not able in accordance with treaty pledges to protect its Indian wards in this country during the war and keep them from being pillaged and plundered and their country devastated, burned and ruined; that the government made no complaint, nor charge, against the Indians for any part they took during the war; that the old treaties, made before the war, would be recognized as binding on both sides, and that the government would do anything it could for the benefit of the Indians. The official said that he was delighted with the propositions which had been made by the parties present; that it would be an ideal solution of very complicated and deplorable conditions, and that he felt sure the government would heartily unite, with all parties, in making real all the propositions mentioned.

At this point, I became so happy, by seeing and hearing white representatives from the South, the West, the North, the government at Washington, and the Indian representing the people of Indian Territory, uniting so amicably, and evidently sincerely, in a plan for the highest and best good of all parties, that I shouted "Hallelujah," and awoke, and behold it was a dream.

"Of all sad words of tongue or pen,
The saddest are these, It might have been."

Ah, and why might it not have been? Why might not this dream have been a reality? Would it not have been a thousand times better for all parties interested?

Atoka, Oklahoma.





THE FOREIGN CONCESSIONS AT HANKOW AND FOREIGN WAR VESSELS

Revolutionary Experiences in Hankow

By George A. Huntley, M.D.

SELECTIONS FROM A DIARY FAITHFULLY KEPT
DURING DAYS OF TURMOIL AND STRIFE

NOVEMBER 3, 1911. Left Shanghai for Hankow, having volunteered to the Red Cross Society for work in their base hospital. Before the steamer left Shanghai I saw a great fire in the native city which proved to be the burning of the Taotai's yamen by the revolutionaries who had already commenced to take the city. Rumors stated that the arsenal and railroad station were already in the hands of the rebels, and I must confess to having very mixed feelings while standing on deck before the steamer left her moorings. Considering my thoughts of the wife and bairns left in the Missionary Home and the possible danger to which they would be exposed, it would not have been hard to convince myself of the advisability of staying in Shanghai, as very likely there would be need of Red Cross workers there, but the call from Hankow was paramount and a deep peace stole over me as lovingly I committed my dear ones to our Heavenly Father and started on the up-river journey of six hundred miles to Hankow. During the trip up river we met several Chinese gunboats,

some of which had escaped from Hankow and belonged to Admiral Sah's fleet. "He who fights and runs away lives to fight another day." It proved so in this case, for before very long the whole fleet under the command of Sah went over to the revolutionaries and fought bravely against the imps (Imperialists).

Nov. 7. Here we are safely in Hankow and the noise of firing outside makes one feel very near the scene of battle. I called to see the British Consul at Kiukiang and he gladly agreed to ask for a wireless message to be sent for a Red Cross launch to meet us below Hankow as it would be dangerous for the steamers to go right up to the settlement as usual. Kiukiang was gay with bunting because of the capture of Nanchang and Shanghai by the rebels. Almost everybody had on a revolutionary badge. On arriving below Hankow several dead bodies of rebels could be seen lying along the foreshore near Kilometre 10 station. Very few Imperial troops could be seen on or near the railroad. As we approached Hankow the firing of heavy guns could be heard. The general

feeling is that the Imperialists will not fight much more and it has been stated that unwilling men have been urged to fight by their officers under penalty of instant death. This evening, however, from the top of the Religious Tract Society building I saw the imps placing their large cannon as if preparing for another attack. The rebels have recrossed to this side of the Han today. No imps are in Hanyang yet. Two thirds of Hankow city is burned and I think that the country will never forgive the imps for this vindictive act which rendered homeless five hundred thousand people. The imp soldiers have been exceedingly cruel and barbarous, while their treatment of women and girls is unspeakable. If this represents Manchu, may that name soon be blotted out of history!

Nov. 8. I have undertaken to work in the operating theatre at the International Hospital and have arranged for Miss Cody and Miss Crawford, who traveled up with me, to do night nursing. I went at once into the operating room and with a brief rest for dinner worked until 4.30 P.M. We had seventeen operations altogether and I am feeling my way, sometimes giving chloroform, then assisting a colleague or undertaking a case myself. The back of the hospital is close to the railway, which was the battlefield only a few days ago. Rifles and guns were firing during the whole of last night, but throughout today the fire has been more or less desultory. Several shells have exploded in the Concession and a great many bullets fell on the China Inland Mission roof last night, under which I was taking shelter. Yesterday a nearly spent bullet struck one of the sisters in the Red Cross Hospital. The imps announced today that they are going to bombard Wuchang tomorrow with navy, but we do not expect them to do it as they are not at all sure of the loyalty of the men who man the gunboats.

Nov. 9. It is a week tomorrow since I left Shanghai but no letter has reached me yet. The post offices, as most other offices, are disorganized and unreliable. There is a terrific bombardment going on now from the guns at the back of the Concession, and the din is awful. Most

of the firing seems to be at night and the days are comparatively quiet. The announced bombardment today from navy did not take place. One of the wards in the Catholic hospital was struck by a shell today. The missile passed through the ceiling close to an occupied bed and exploded on the floor, doing terrific damage yet without hurting the patient in the slightest. The usual prayer meeting was to have taken place at the Union Church tonight and several were gathered there but the meeting had to be abandoned on account of the great danger. Shots were flying everywhere and several shells exploded in the British Concession. Boom — another tremendous gun and another boom — followed by a rifle volley! Seems as though it will be a lively night. A man was shot dead on the bund this morning. The Imperialists are brutal. They shoot at every sampan they see, even though it contains civilians. No foreigner is allowed outside the Concession.

Nov. 10. This has been a very quiet day with hardly any firing save a little snipping which continues even now at 10.30 P.M. Some stray bullets still come into the Concession and one poor fellow was shot in the stomach outside of Jardine Matheson & Co.'s and died about four hours afterwards in the hospital. Most of the cases brought into the hospital now are civilians who have been shot either deliberately or by stray bullets. The imps still enjoy potting at innocent people in sampans with sad results. Today a party of London Missionary Society missionaries went to Hankateng. They only saw about one hundred imps, none of whom were above Hankateng, but the banks of the Han on the other side just swarmed with rebels. Another attempt of the imps to build a bridge across the Han failed, being smashed by the rebel guns. Have had a full day in the hospital. Thirty-two cases passed through the operating room.

You must all be distressed to hear of the failure to relieve Wusenmiao, but you will have learned of the successful effort made by road the day after and that the 75 blind boys and 110 wounded were saved in spite of the dangerous journey, and no one received even a wound though bullets

were "falling like hail." I am still very busy at the hospital and the last two days have taken lunch there as I could not get back in time. Today was extra busy as Dr. Olsen and I were alone, the other surgeons being away. A portion of our staff has been taken to start a new hospital in Wuchang. This will leave us very short handed. Tonight several of us started soon after 5.30 to the Union Church for evening service but there was such a bombardment going on from the Wuchang forts it was too dangerous to proceed so we turned back, nor was the danger imaginary, for several shells whizzed right over our heads and one coming in our direction struck the water with an awful swish almost close to us while we stood near the bund. It was a most wonderful sight. Cannon were firing from the head of the Serpent Hill to away down below the Concessions on the opposite side, a line of firing about six miles in length. First we could see the flash and in six or eight seconds we heard the bang! and the din was terrific. The rebels have retaken the water works this afternoon and they are greatly increasing their forces on the Hankow side. The newly arrived Hunan troops are itching for a fight with the imps.

Nov. 13. I got my first bullet this morning out of an imp officer's leg, where it had been deeply imbedded in the tissues for several days and overlooked. I'm getting used to the bursting of shells and the whizzing of bullets. It is marvelous that so few in the Concession get hurt. The Chinese say that the foreign bullets have eyes and have been specially prepared so as to avoid the foreigner! We are trying to arrange a truce so as to send a relief party into the burned native city where it is feared there must be many wounded and burned. My head assistant Mr. Lan had an ugly time returning to Hanyang this afternoon. He crossed to the Wuchang side in the Red Cross launch and was looking for a small boat to take him across the river to Hanyang when he was arrested by a soldier who took him for a spy. It looked as if he might be summarily beheaded but he had in his pocket a letter in my handwriting which established his identity to the satisfaction

of those in charge, and the soldiers let him go after stealing his watch and about thirty dollars in cash which he had on his person.

Nov. 15. We have been very saddened today to hear of the terrible massacre of Chinese in Nanking. It appears that



DR. HUNTLEY, WITH RED CROSS BADGE

General Chang, the imp leader, gave orders to arrest and decapitate every Chinaman who was without a queue, and some of China's finest young men have been put to the sword. We have had it quiet so far as shooting is concerned for the last forty-eight hours but now (9.30 P.M.) guns are beginning to boom again. I am not anxious to get an experience like we had two nights ago when the London Mission-

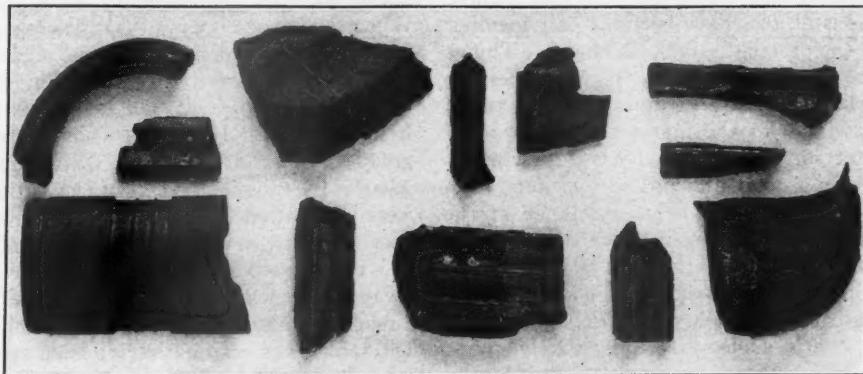
ary Hospital was struck. I shall never forget it. A large number of imps have today gone up the Han to make a wide detour and approach Hanyang from the West. I don't think they have much chance, for the city is too strongly guarded and fortified. Red Cross workers searched the burned city of Hankow today for dead and wounded and found none. The imps had either burned or buried them.

Nov. 16. There is heavy firing proceeding from both sides. Several shells passed over the roof of the China Inland Mission and one has just burst on the road opposite the Hongkong and Shanghai Bank. A big battle is expected tomorrow as the rebels are preparing to attack the imps' positions. Great consternation is felt in Hankow because the large foreign cruisers have left the port and no troops have come to take their place. It is generally conceded that the British Concession is insufficiently protected.

Nov. 17. There has been a great deal of fighting today and the rebels have now captured good positions at Han station (Chiaokeo) water works and Long-Wang-Miao at the entrance to the Han River. They have also sent several thousand troops down the Wuchang side to opposite Kilometre 10 station. While going down, their commander showed the white feather and tried to run away. His men chased him and brought him before General Lee and he was beheaded this afternoon outside of the Assembly Hall. The rebels are preparing to shut the imps in on three sides, the fourth side being the Concession. General Lee has arranged with the Consuls that any troops laying down their arms on the battlefield and seeking refuge in the Concessions shall be allowed to pass the barriers. He has arranged for their feeding and for their transport to Wuchang. This is a very neat and clever move as it is expected that many will be glad to surrender in this way, but we will see. Tomorrow is expected to be the most terrible battle of all. The rebels are confident and intend to march on Pekin. We have had such a busy day at the hospital that I could not get away for lunch. More wounded brought in today.

Nov. 19. Yesterday evening we had a mass meeting of British residents to

protest against the action of our officials in the management of Hankow affairs. A telegram is being sent to the minister in Pekin, to the Foreign Office in London and to the China Association in London to this effect: "Mass meeting Hankow urgently require battalion for protection of British Concession." Most people feel that Consul and Admiral have grossly mismanaged affairs here and the residents have determined to send to the highest authorities. Since the cruisers went down river on account of the falling water we have only the same number of British gunboats which we have at ordinary times and these four gunboats between them can only land 120 men; allowing for day and night duty this gives us only 60 men all told. It is apprehended that perhaps troops of either party may get out of hand and loot the settlements, and it is for this eventuality that help is needed. Last night was the worst, according to general consent, that the Concessions have had since the beginning of the trouble. The revolutionaries entered into a simultaneous action to land troops at China Merchants wharf, at Kilometre 10 station, and to occupy the Chinese race course. The boom of the big guns all night, the barking of the maxims and the cracking of the rifles made a most fearful din the whole night long. At least ten shells and numberless bullets passed over our roof, and the whiz and burr were quite uncanny. One shell exploded outside our door. No one could sleep and if one did just manage to doze off in spite of the firing of rifles and machine guns one of the big cannon at the back of the Concession would go c-r-a-s-h — and he would wake up suddenly and look round for the missing portions of his anatomy and find to his surprise that he was still intact. Well, the result of it all is that the rebels were badly beaten at every point and did not succeed in taking a single position. Now the remainder of the Chinese fleet has come up and is peppering away at Kilometre 10 station. We all feel very sorry the rebels did not get a signal victory. As it is, the agony must be prolonged. Very few wounded have been brought into any of the hospitals here today. The imps have probably killed the wounded and



A FEW BITS OF EXPLODED SHELLS WHICH STRUCK OUR HOSPITAL AT HANYANG

the prisoners of the rebel side, while those who got away were probably taken to Wuchang.

Nov. 20. Last evening we spent two and a half hours to organize relief of suffering through the burning of Hankow. The adjourned meeting this morning lasted one and a half hours and tonight we have met for nearly three hours and this, in addition to my regular work, which cannot be neglected, has kept me busy. It is now decided to appoint a temporary committee to relieve immediate distress and use funds in hand of Red Cross Society specially given for this purpose. Later a more permanent committee will be formed to administer larger funds which are being contributed. Tomorrow my colleague, Dr. Olsen, goes to Wuchang for a few days to help in an emergency. This leaves me in sole charge of the work at the International Hospital.

Nov. 21. We had another meeting of the Red Cross workers last night to discuss the advisability of opening our Hanyang hospital for Red Cross work. It was again decided not to do so at this juncture. Everything is very quiet now. The imps are preparing for a desperate effort to take Hanyang. They have bought material in Hankow to build a pontoon bridge across the Han and are laying a light railway up to the river.

Nov. 23. There has been a tremendous battle and though at first the rebels were driven back considerably it appears that last night and today they have made a splendid stand 25 *li* from Hanyang.

They gained a great advantage by the explosion of a mine in the midst of the on-coming imps, which greatly demoralized them. The imps too have made attempts to cross the Han in canvas boats but have been repulsed. The number of casualties on both sides is enormous. All the wounded imps are being taken up the line to Hsiaokan. The authorities fear if they are treated in the Red Cross hospitals here they will turn rebel, which is extremely likely. One hundred odd rebel wounded have been brought into Hankow by a plucky Chinese woman doctor who went yesterday to Ts'ai Tien and collected the wounded soldiers and brought them in. It was impossible to sleep last night, the din of battle was terrific and continued almost till break of day. There has been more or less of a lull today but now the big guns mounted on Coffin Hill at the rear of the British Concession are banging away for all they are worth, and rifle fire can be heard in the direction of Chiaokeo. Now that the imps have crossed the Han River foreigners are of the opinion that they will surely take Hanyang, but the Chinese are confident that they will not. Today one of the cruisers has done considerable damage to one of the railway bridges and trains will be delayed until it is repaired. Four thousand troops have arrived from Kiangsi today and three hundred "Death or Glory" boys from Shanghai, of whom it is stated that one hundred are girls. I have had an unusually heavy day. Our operation room nurse has gone to

MISSIONS

Wuchang and Dr. Olsen who was to have gone is ill, so I have been the only member of the foreign staff on hand. Things were made worse by many necessary appliances and instruments being taken away, and for the first time there was no water supply, so that I have been working under great difficulties. On duty from 9.30 to 1, a short break for lunch at the hospital and on again until four o'clock. Had only just sat down to tea at the China Inland Mission when a man came in a carriage to say that a man was bleeding very badly. I immediately went back in the carriage, ligated femoral artery and transfused forty ounces of saline fluid. This kept me on duty until quite late. About twenty shells have entered our hospital compound in Hanyang during the last few days and some of the buildings have been badly damaged. This shows that the society was right in not using these buildings for Red Cross work. A Red Cross party goes to Hanyang tomorrow morning at 6.30, consisting of nine men, and I have given their leader the hospital keys so that they may use anything they need for rendering first aid to the wounded. I am a fixture and am deprived of these little trips. The big guns have now given way to rifle firing. Hope for some sleep tonight.

Nov. 24. It is eleven o'clock and I am dead tired. This has been my heaviest day. Morning in hospital as usual and it was about three o'clock before I got through. Then I went to the bund to help land the wounded soldiers which our party was bringing from Hanyang. At 3.30 the launch could be seen skirting the Wuchang side. It is unsafe for a Red Cross or any other launch to come down on the Hankow side for fear of being fired upon by the imps. This is significant! There were 95 poor brave wounded fellows on board whom we quickly got on shore and then off to the various hospitals. Two hundred wounded have been brought from Hanyang today, the launch having made three journeys. While one boatload was coming down, the Red Cross workers stayed in Hanyang preparing the next lot and using the Baptist church as a base. We had 54 new patients in the International Hospital

and it was nine o'clock before I got away. When I came out I saw a great fire burning near the Concession end of the Chinese city and met Mr. Hiscock calling for volunteers to go down and help clear the London Mission Hospitals, which were in great danger. I went down to render what aid I could. Several of the patients were brought out on the road but the wind was blowing away from the hospital so the buildings were spared. When I got away there was another big fire in the French Concession and one of the Standard Oil tanks was aflame, having been struck with cruiser fire. This together with the rifle firing comparatively close at hand made the whole place an inferno. The London Mission compound was crowded with refugees. The blind boys who were rescued from Wusenmiao and sheltered in a school behind the hospital were moved into the church, from which they could be quickly removed if necessary. It has been such an exciting time! Now the big guns are going again and I am afraid there is not going to be much sleep. By the nearness of the rifle fire I fancy the rebels are in Hankow again. I hear that a large force of imps in Hanyang are surrounded and that they are without food and are likely to surrender or be annihilated. All the roads leading from the T'aiping road into the British Concession are stopped with high brick walls. Men "on business" are allowed to scale the same by means of a small ladder on the Concession side. All other roads leading to the rear of the Concession have little three-sided huts built with a machine gun pointing in each direction.

Nov. 25. Sunday We are all as busy as we can be, morning, noon and night. We have taken in fifteen new patients today, making the total number of patients in this one hospital 180 or thereabouts. The cases we had brought in tonight were the most awful we have had so far. The wounds were terrible. I have not been able to attend church today. Two launch loads of wounded came from Hanyang, and as there has been a rebel reverse we shall probably have a good many more wounded tomorrow. We have received terrible news today of a massacre of missionaries and children in Shensi,

Nov. 28. It is all up with the revolutionaries in this center, I fear. The dragon flies on Tortoise Hill today and the city is in charge of Imperial troops. The situation has been given away through provincial jealousy. The Hupeh and Hunan troops were fighting amongst themselves and when the imp~~s~~ appeared from an unexpected quarter there was a complete rout and the "impregnable" Kuei Shan (Tortoise Hill) was captured without difficulty. I don't think that Wuchang has any chance whatever. Indeed there are rumors that the rebels will fall back on Kiukiang, but they have a lot of grit in them and it is hard to know what they may attempt. We are all so sorry for this defeat and feel that WE have lost the day. Have had another heavy day at the hospital and am very tired. This has been a quiet day so far as noise of battle is concerned. One is so used to the roar of cannon that quiet seems uncanny and strange. Was too tired to write last night as yesterday was my heaviest day. Lunch time I thought I would saunter back by the bund to the China Inland Mission. I shall never forget the ghastly sight. A large war junk loaded with men was drifting down past the Concession and was made fast by the gunboat "Thistle" and a German launch brought her to shore. The spectacle was simply horrible. Only 22 men out of about 120 were uninjured. Half a dozen dead lay on the stern of the boat with their firearms beside them and bandoliers filled with ammunition around their shoulders; another man was reeking in blood with portions of his brain scattered about the deck, but was not dead. Killed and wounded lay everywhere. Thompson and I were the only doctors present and between us we selected the men who had a ghost of a chance of recovery and sent them first in stretchers to the hospitals. Quite a number were huddled together in the hold, which was quickly filling with water. One poor fellow, quite naked, was sitting in the hold with his head under water — dead of course. We had great difficulty in dragging out another man who was sitting beside him in the hold but I fancy he was more scared than hurt. The wounded were first carried ashore



ONE OF TWENTY SHELLS WHICH STRUCK THE
BAPTIST MISSION HOSPITAL AT HANYANG,
CENTRAL CHINA, IN THE REVO-
LUTION OF 1911

in mats improvised as stretchers by volunteers, mostly foreigners, and from here they were taken to the hospitals. Blue Jackets collected the rifles and ammunition and stacked them up on the pontoon. Besides this war junk there were two sampans alongside with similar carnage, one full of soldiers, the wounded of whom were quickly removed. Half a dozen were lying dead amid a mass of rifles and ammunition. Most pathetic was a small boatload of civilians consisting of a family trying to escape from Hanyang. The old grandmother was in the stern of the boat leaning lifeless over the oars which she still grasped in her hands. The old grandfather was in the other end of the boat also dead. The other passengers consisted of a mother and a small child which she nursed and a little girl. The mother in order to afford protection as she thought to her helpless babe covered his little head with her hand but a cruelly aimed bullet pierced the mother's hand and penetrated the child's brain. The child died soon afterwards but the mother made a good recovery, while the little girl was unhurt. During the afternoon several other boatloads of killed and wounded were brought alongside while I was at work in the hospital.

Nov. 29. This has been a quiet day so far as fighting is concerned but a very busy one in the hospital. An Imperial officer told one of our Red Cross workers that they had quite given up hope of taking Hanyang until they learned that the rebels were quarreling among themselves and that then they saw their chance. The citadels of Hanyang were absolutely impregnable and ought never to have fallen. Provincial jealousy will, I fear, be China's ruin.

Nov. 30. There has been no fighting today other than a few desultory rifles, and I think that an armistice is being arranged. There is a great panic in Wuchang; and the people are leaving by the thousands.

Dec. 1. I had a visit today from some of our Hanyang folk. Preacher Ye and Organist Lee, the blind boy, and some others, including two women. The native pastor sent them in for money and thought the blind boy would be the safest person

to carry it as the soldiers would hardly expect to find money on him. I have since learned that they got back without mishap with the \$50 I gave them. A Red Cross party today visited the district of the Heh Shan and brought back sad tales of the doings of the imps. They burned down villages for apparently no other reason than pure deviltry. They cut off the queues of the men and the boys and then declared that they were rebels and shot them. The women and the girls were taken off to the soldiers' houses. These sad facts were revealed and corroborated by some old women who were allowed to stay unmolested. The ground was sprinkled with pig-tails which the soldiers had removed. Some one carried one poor wounded soldier to a small temple and another lay in a mat shed near. Our Red Cross workers rendered first aid to both of these and promised to return next day with coolies to carry them into the hospital. When they arrived in accordance with their promise the man in the mat shed had been shot five times at close range during the night and the other poor fellow in the temple had been roasted alive over the whole of the lower part of his body. The man lay dead and was photographed by our party. Our native Christians told me that the imps go from house to house looting and destroying. Nearly all the inhabitants have fled.

Dec. 3. I have secured today from the head of the imperial forces a passport for myself, another foreigner and 16 coolies to go to Hanyang. I am taking advantage of the three days' truce to go over and get some clothing and some surgical supplies for the Red Cross Society. Mr. Hirst of the American Bible Society goes with me and we shall proceed to Wusenmiao and across the Han by the Imperial Pontoon Bridge as it is not safe to go by river for rear of "potting." A three days' truce is arranged which I hope will be prolonged. Nanking has fallen into the hands of the rebels, which compensates for the loss of Hanyang. Things are very critical just now and one wonders what the outcome of it all will be.

Dec. 4. I have spent the day in Hanyang. Starting about 8 o'clock, we went

up the carriage road and saw the burned native city of Hankow which lay in ashes for several miles. Made into the city at Wusenmiao and crossed the Han by a splendid bridge constructed of canvas boats and sampans. I had to show my passport several times but the soldiers were quite civil. Things at the hospital were better than I expected to find them, the worst smash being in the kitchen, where a shrapnel shell struck the roof and burst inside. Messrs. Upward, Tonner and Hirst had a native dinner in the hospital; then the two former went on with their work of burying the dead, while I stayed with Mr. Hirst and packed several boxes, bringing away 12 coolie loads.

Dec. 5. I have had another busy day in Hanyang and feel pretty stiff. We started off at 8 A.M. Our party consisted of Misses Cody and Crawford, Mr. Hirst, Mr. Beale (Pekin), myself and 13 coolies with heavy carrying poles. We looked a formidable crowd. Took the same road as yesterday but when we came to the pontoon bridge the soldiers would not allow the ladies to pass so I took them across in a small boat while the others crossed the bridge. We had an uneventful journey to the hospital where we found the place bedecked with two large United States flags which I gave out yesterday as the soldiers had been inclined to be bothersome. After seeing Miss Crawford into the hospital compound, I took Miss Cody over to her house. Saw old Hwang, the doorkeeper, quite happy. Pastor Tsao was well but his wife had evidently suffered a good deal by the bombardments. I have now arranged for the two old people to come into Hankow. The front of the ladies' house was occupied by a bomb-proof shelter which our faithful workers who agreed to abide by the stuff had prepared for their own safety. One shell pierced the wall of Miss Roeder's room just near the shelter and bursting inside the room wrought great havoc. The mirror and many other things were smashed to atoms while a piece of broken shell cut into the pillow. I am glad Miss Roeder was not lying there! Another shell pierced the front door, struck an inside wall and ricochetted through the flooring boards, where it lay unexploded. Other houses

had been struck but not to so great an extent as this one. About twenty shells landed in the hospital compound and worked considerable mischief. The walls are pierced in several places. A shrapnel shell fell through the hospital roof into the men's surgical ward after piercing one of the main beams, filling its empty case with the wood as a cheese taster may be filled with cheese. It then knocked a big hole into the end wall and fell spent upon the floor. Another shell passed through the roof over the day room; another fell on our back verandah and made its way into the cellar. A bullet pierced the amah's room and I am glad she was not inside! The northern wall of the house is dotted all over with bullet marks and in all our buildings the amount of glass smashed is very considerable. One shell struck the tennis court and cut a great furrow, while another shell passed through the back staircase from the north and smashed one of the pillars. Miss Crawford had a bullet enter the north window of her study, which smashed through the glass door of her bookcase.

The imps have planted their large siege guns at the back of our hospital, so if there is any more fighting I fear our property will come off badly. Coming back I persuaded the soldiers to allow the ladies to cross the bridge. They were making ominous preparations for a fresh battle and the men were restive and longing to fight. I remarked to some soldiers that probably the truce would be prolonged, at which one said sharply, "We hope not, we want to fight." They have got the "yin" and are thirsting for blood. It was found today that about one thousand men, Hunanese, perished at the edge of the creek between Hanyang and Parrot Island on the day that Hanyang was taken. There were no boats there as the rebels retreated and the imps shot them down like dogs. The imps were busy rifling the pockets of their victims of all valuables and hungry dogs were devouring the corpses. A Red Cross party led by Mr. Upward was over again today, burying the dead, and a large number have been buried in a trench near our hospital.

[*The Diary ends thus abruptly.—ED.*]



Dr. Stackhouse's Resignation

THE news of the resignation of Dr. W. T. Stackhouse as General Secretary of the Baptist Laymen's Movement will come as a distinct shock to thousands of men all over our country. To those who have kept watch of Dr. Stackhouse during the past year or more the announcement is not so surprising as it is unwelcome, for we have seen a most highly gifted man killing himself as fast as he could, and being aided in the effort by those who ought to have checked him, but who were so engaged in the work and so dazzled by his personality and optimism and enthusiasm that apparently they did not recognize the facts. Twice already the Secretary has had physical warnings sufficient to give him pause, but his superb nerve was made to take the place of depleted physique, and it is not strange that his physicians should tell him that it was either give up the work or his life. But he is far too valuable a man for that. There are other kinds of service which he can render, with less tax to his physical strength. Indeed, what can he not do? A master in the pulpit or on the platform, a flame in any community, a leader by nature and without effort, he should have years of tremendous influence yet before him, provided he will now learn his lesson. The United States is too big a territory for one man to compass, even if the South be left out of this particular account. With a disposition to do it all, and to do it quick, and with plenty of people eager to have him do it, it required no prophet to see the outcome. What

all will hope is that Dr. Stackhouse, with the burden off, will find his health restored by a good long rest in the home in beautiful Wolfville, where his fine apple orchard and far finer family need his attention and will repay it. Then may he be ready for such task as he is called to, whether it be on this side of the border or his own. He has made a place for himself in our country, from Maine to California, such as any man might covet. He has made friends for missions and the church, and has tied them to himself. He is admired, honored and beloved for his own and his works' sake. He has always rung true. He sees in the large, and his sympathies are as broad as his heart is loving and his head clear. He has been the brain and soul of the Laymen's Movement among our Baptist men. With such a personality it was perhaps inevitable that the overstrain should fall upon him. No matter how many or capable the helpers, he had to be the center. No meeting would get on without him, no committee act until it knew his idea. He felt obliged to take and keep a killing pace, and it was his makeup to regard everything except himself. God bless the Greatheart, the brother and friend!

And now for the Laymen's Movement. Our laymen have just one way to honor Dr. Stackhouse and help him to get well, and that is by going straight ahead, along the lines he has laid down, toward the goal he has set before them. His work has not been in vain. His influence will not be lost. His personal inspiration must be offset by greater devotion

and zeal on the part of the laymen at large. He can have no successor. Such a man never can have. A successor ought not to be needed, in any strict sense of the term. This work is sufficiently under way and sufficiently understood to be carried forward by the laymen themselves in the churches and associations, and a general secretary and bureau and campaign paraphernalia ought not to be longer necessary. Let us show Dr. Stackhouse that his appeal to the Baptist laymen of the North has not been in vain, nor his faith in them misplaced. Let us make such an advance in giving and in our whole line of church service as shall best repay the self-sacrificing service our noble Secretary has rendered, and show conclusively that the Baptist laymen are alive to the crises of missionary endeavor, and the demands of the greatest period in the history of the Christian church.

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The Penalty of Success

IN the following comment on the field letters, as given in the Foreign Society's annual report, the Assistant Secretary, George B. Huntington, strikes a truth as vital as it is timely. No success in the Christian life comes unaccompanied by larger responsibility. The more our work grows and expands, both at home and in the far fields, the weightier grows our obligation toward the task. Mr. Huntington puts the penalty of success clearly before us. Dare we do otherwise than accept the challenge?

Running through nearly all the reports appears now and again an undertone of disappointment that in the face of such abounding opportunities there has not been a more adequate response in the sending of reinforcements and the provision of financial support. In every field instances are far too frequent of men and women endeavoring to carry burdens of labor and responsibility that are simply crushing because of the lack of needed

missionary and native associates and of equipment necessary to give the greatest effectiveness to the missionaries' efforts. A proper manning of the fields now occupied would require the sending out of twenty-five or thirty new families each year for a period of years, instead of the twelve or fifteen that are now being sent. Twice the annual expenditure for property would hardly suffice to provide the mission residences, school buildings, chapels and hospitals recommended by the several mission conferences as of immediate urgency. To furnish a native staff adequate in number and properly trained would require a very considerable increase in the total appropriations now made for the work of missionaries and native agencies. The work of our missionaries has reached a stage where the needs develop almost with geometrical rather than arithmetical progression. This is a penalty of success, of passing beyond a merely preparatory stage of missionary work. The increase in contributions for the work of the Society, though steady and particularly in this past year generous, has not kept pace with the growing demands of the work on the field. As a result of the budget plan it is possible to face the situation more clearly and definitely than in former years, but a solution has not yet been found for the problem of enabling the receipts to overtake the necessary expenditures for the proper maintenance of the work.



The True Idealists

The missionary conference at the Rooms, which is reported by Rev. J. H. Deming (who has received his A.M. from Harvard, where he has spent his furlough in graduate study) elsewhere in this issue, was full of interest as well as of value. One could not look over the company without noting the high intellectual grade, the keen quality of young manhood and womanhood, together with the high idealism that is essential to missionary success. We are sending out of our best. The conference was conducted with the utmost effectiveness by the secretaries, who



THE NEW TURKISH BOUNDARY IN EUROPE

come into close relations with the new appointees; while the presence of returned missionaries is a factor of enlightenment and cheer. We wish a hundred thousand of our church members could attend two or three days of such a conference. It would mean more than a half dozen ordinary campaigns, for here one gets close to the center of missionary problems and life.



The Inclusive Platform

When the Editor of *Missions* asked the members of this conference if, in reading the magazine (for they all said they did read it), they felt that emphasis was ever laid upon one phase of mission work as against another, they unanimously and emphatically said no, and expressed with equal unanimity their approval of the idea and conduct of the combined missionary magazine, which recognizes no dividing lines in the great missionary enterprise of the Christian church. Nor did they withhold equally decided assent when the Editor expressed his conviction that a foreign missionary

who can see only his own field and has little or no concern for his native land and its problems of evangelization is too narrow for any mission field whatsoever. Thank God for the day in which we are all one in a vision that is really world inclusive. While we use the terms home and foreign, for convenience, they do not and shall not divide the true missionary host in spirit, sympathy or service. "All one army we."



The Turkish Boundary

The lines on the map show how close the Balkan peoples came to driving Turkey out of Europe. But for the powers Constantinople would today be under the flag of a Balkan State, perhaps be the capital of a Balkan Republic. It looks now as though there would be no permanent coalition, but at any rate the Turkish rule in Macedonia has ceased for good. At present the old saying, "When Greek meets Greek," is changed to, "When Greek meets Serb or Bulgar, then comes the tug of war."



WHILE August Missions is a midsummer number, those who fail to read it will miss some of the best things of the year. The Diary of the Chinese Revolutionary Days by Dr. Huntley, who was in the thick of bloodshed as a Red Cross surgeon, belongs to the rare class of personal narrative which is intimately concerned with great events, and is of historical value. The opening Vision by Dr. Murrow is also one of the exceptional articles, and points a moral with more force than many volumes of didactics. The Colporter sketches give pictures of life and a service that touches life at commonly untouched points. We cordially welcome Secretary Lamson, by the way, to his new service as contributing editor for the Publication Society, and expect much from him, as he knows news when he comes across it. Dr. White tells us some very unusual things about the faculty at Bacone Indian University, where it would seem as though every teacher had served on the foreign field. The Mexican news, from Superintendent Brewer and Miss Bolles, takes us into the revolutionary days there, and you will mistake if you miss Miss Bolles' graphic description of anxious days and nights in the capital. Indeed, you will mistake if you think you can afford to skip any page just because it is dogdays.

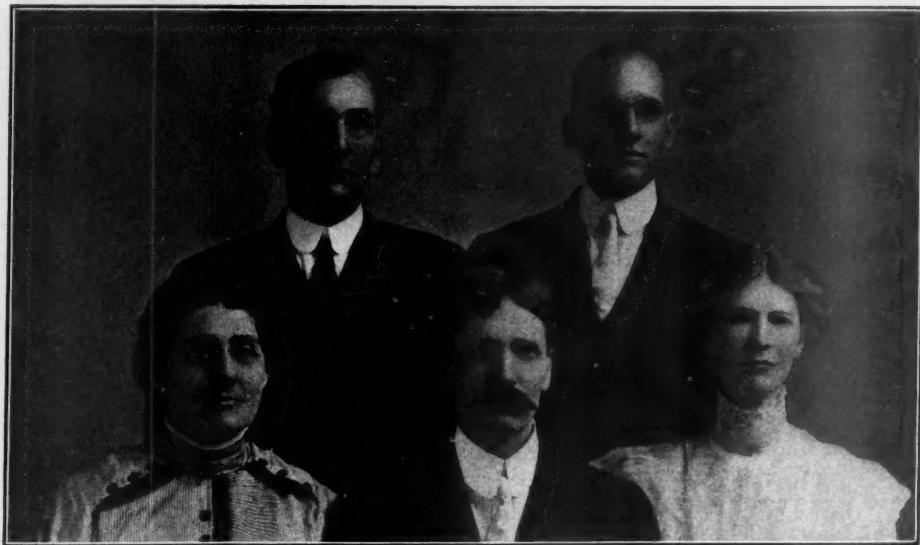
¶ One has only to read the names of the Chicago Training School graduates of 1913, on another page, to realize anew what the school is doing for the foreign elements of our population. Of the forty-five members of the class, including five special students, more than one half belong to the nationalities among which they will work. We note one Chinese student, Faith S. Tong, who has been a deserved favorite in the school and will

be greatly missed. We note also the name of Ruth M. Boccaccio, daughter of the highly esteemed Italian missionary pastor at Mt. Vernon, who has also rendered valuable service in the Bronx and as an editor of the Italian paper. Few commencements are more interesting than that of our Chicago Training School, whose graduates are spreading the gospel light in all parts of the world.

¶ Missions especially invites pastors and chairmen of missionary committees and all others who have ideas on the subject, to send in brief accounts of the methods they find successful or imagine would be successful in bringing missions home to the great body of members in our churches. We wish to have a regular page of methods that work well in getting up missionary meetings, in improving church finances, in developing interest in church and Sunday school and young people's society. Tell us what you do that succeeds, and so spread the news of possible ways. Also send a photograph of unusual meetings and pageants and missionary exhibits, whenever this is possible.

¶ President Faunce, of Brown University, returns from his world trip with a new horizon. He had exceptional opportunities for observation and for association with leaders in various countries, and it is to be hoped that he may be prevailed upon to give his impressions of foreign affairs and foreign missions to many audiences during the coming months. He has a message of large importance to deliver to American Baptists, and to all Americans, for that matter. We hope to give this message in part through the pages of Missions also.

¶ Mission work among the girls of the 650,000 factory hands of Japan is being vigorously pressed.



TEACHERS AT BACONE: STANDING, REV. W. A. SHARP AND PROF. A. C. RICE; SITTING, MRS. CORA S. PACKER, REV. J. HARVEY RANDALL AND MRS. LUELLA J. RANDALL

An Intermingling Work

IN the interesting work of our Home Mission Indian school at Bacone, Okla., an unusual number of the faculty were formerly engaged in foreign mission service.

At the last commencement Secretary C. L. White, who furnishes this article, delivered an address, and it was followed by the presentation of a diploma to the daughter of Rev. W. A. Seward Sharp, a teacher in the school. This graduate from the high school department was born in India, where her father was a missionary in the service of the American Baptist Foreign Mission Society. When President Randall presented to her the coveted prize, he said: "When Columbus discovered America he called the inhabitants Indians, supposing that he had reached India. The Indians, however, are the real Americans, and we have here in this Indian school today, as a graduate, one who is a real Indian, for she was born in India."

Pres. J. Harvey Randall, graduating at Brown University in 1897, was immediately appointed to work in India and assigned to the Baptist College, Rangoon, Burma, as professor of English and history. He

held this appointment from 1897 to 1907, and in addition to his work as teacher was for two years superintendent of two large Burmese primary schools in Rangoon. For six months he had charge of the Zigon mission station, which included two large schools, in addition to the regular evangelistic mission work. This work was situated 125 miles north of Rangoon, and was conducted while he was doing his regular work as teacher in the college. For two years he was secretary of the Sunday School Union of Burma. During his last term of service abroad he was treasurer of the Baptist College and vice-president of the Burma Baptist Convention. During 1903-5 he was in America on furlough. He did graduate work in history and English in Brown University, completing the regular resident work required for Ph.D., also assisting in the history department at Brown. He took the Master's degree at Brown in 1900. In November, 1906, a complete breakdown in health caused him to return to America, and he spent over a year in Arizona. In the fall of 1908 he began work as teacher in Leland University, New Orleans. After teaching



DEBATING TEAM AT BACONE COLLEGE — RALPH WALKINGSTICK, JR. (CHEROKEE), ELSIE RANCK AND PAUL PHILPIN

two years he was elected Professor of English in McMinnville College, Oregon, but decided to accept the presidency of Bacone College, and entered upon the work July 1, 1910. Since that time he has been President of Bacone College and Superintendent of the Murrow Indian Orphans' Home.

Mrs. Luella J. Randall was for seven years a teacher in the public schools of Ohio. She then went to Burma where she worked with her husband in the Baptist College in Rangoon. She had charge of the library, looked after the sick, and for three years assisted in proof-reading in the revision of the Burman Bible. After their return to America she went with her husband to Leland University, where she taught two years and since 1910 has been at Bacone. During the last two years she has taught in the primary school for the Orphan Home.

Rev. W. A. Seward Sharp, A.B., M.Th., a native of Kansas, was in the service of the Missionary Union from 1893 to 1909. He was first superintendent of the Normal School of the Rangoon Baptist College, and successively superintendent of the Burmese Boys' School, Moulmein, and of the Burman Mission and Anglo-Burmese School, Toungoo. In 1903 he was appointed to open the new mission station at Pyinmana, which had for some time been an outstation of the Toungoo field.

There he established a strong work and built up a flourishing school. He is expecting to return to Pyinmana when Rev. L. H. Mosier, who is now in charge, returns to America in the spring of 1914.

Upon resigning from the Foreign Society on account of ill health, he entered the pastorate at Eldorado, Kansas, where he led a most discouraged church through a successful building enterprise. He is now completing his third year as Bible teacher and instructor in the manual training department of Bacone College.

He has also served as pastor of the College church and has traveled extensively throughout the state in the interest of missions and education. He has also found time to supply pulpits of neighboring churches and to assist some of the weaker churches to get a stronger hold on their own fields.

Prof. A. C. Rice graduated from Iowa State College at Ames, Iowa, in 1897. He also spent one year at the same school as laboratory assistant in chemistry and doing graduate study. In the fall of 1899 he entered the work of the Home Mission Society and for the next three years was teacher of science and manual training in Bishop College, Marshall, Texas. He then resigned and went to Des Moines College, where he took special studies in language and taught in the department of physics and chemistry. In 1903 he

entered foreign mission service and was sent to the Baptist College at Rangoon. There he remained for nearly seven years as teacher. He also served as professor of science, and part of the time as superintendent of the Normal School. Upon the death of his wife he found it necessary to return to America to bring home his little children. Since February, 1912, he has had charge of the science work at Bacone College.

Mrs. Cora S. Packer was a teacher in the country schools of Indiana and later went to Franklin College, where she graduated in 1893. She taught one year in a high school and then returned to Franklin, took one year of graduate work preparing to teach Latin, and doing city mission work at the same time. She then went to the Missionary Training School in Chicago and was appointed for foreign service, sailing for Burma in the fall of 1896. She was sent to the old Burman capital at Mandalay to take charge of the Burmese Girls' School January 1, 1897. She remained in charge of this school six and a half years. During this time the attendance of the school more than doubled. The school was raised from a vernacular to an Anglo-vernacular school and a new building was erected. In 1904 she married Rev. John Packer, D.D., and joined him in his work in the Burman Mission at Meiktila, Burma. During the next three years she taught in the boys' school. In 1907 she sailed for America with her husband, who died in Yokohama, Japan. Mrs. Packer came on with her little daughter. Weakened by more than ten years residence in the hot climate of India, she was compelled to spend three years in

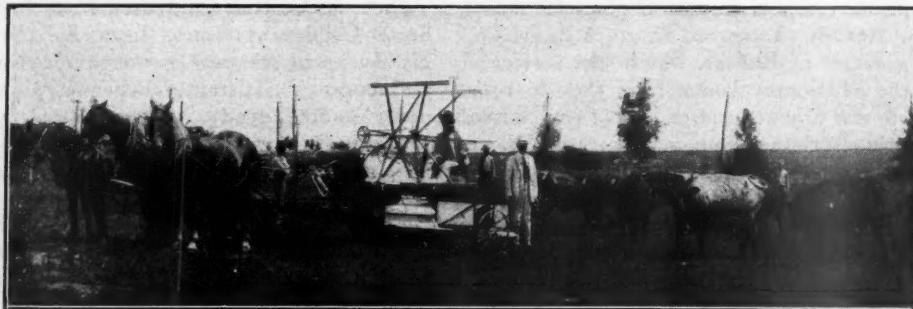
regaining her strength. She then taught one year in the Baptist Orphanage at Lake Charles, La., and during the last two years has been dining-room matron at Bacone College.

Miss Bertha E. Davis graduated from Franklin College, after which she taught



REV. J. HARVEY RANDALL

three years in the mission schools in the South at Selma and Jackson College. Entering foreign mission service she was sent to Burma, where she was engaged in school work at Toungoo, Mandalay and Myingyan. She is in America on furlough, expecting to return to her work in Burma, and at present is engaged in work at Bacone as boys' matron in the Murrow Orphan Home.



HORSES, BINDER AND CATTLE BELONGING TO BACONE COLLEGE

A Message from New Workers in India

MIDNAPORE, INDIA, Jan. 20, 1913.

DEAR FRIENDS,—We knew you would be glad to have a word or two from across the sea. We left Boston on September 24 on the *Arabic*. The waving handkerchiefs and tearful eyes of the many on the dock were a strong expression of the tie that binds us not only to our friends but to the dear old country we love. As we plowed our way out into the deep, the last dim outline of land faded away. For over a week not even a passing boat was seen.

The banks of Newfoundland clothed us in dense fog. Every few seconds the sharp, shrill, piercing whistle was heard. We were in the neighborhood of the terrible Titanic disaster. Never were the passengers more impressed with their utter helplessness and entire dependence upon God. Our evenings were made pleasant by the orchestra, impromptu programs, games, jokes and selections in seven or eight languages. Of course the new missionaries had a dozen tongues at their finger tips!

The dim bluish hazy outlines of Ireland were very welcome sights. Now and again the bright flicker from the lighthouses would pierce the darkness. The wind was high, the sea rough, so we could not land at Queenstown. The next night however we hove in sight of Liverpool. It was certainly a good sight. "Chicago, Milwaukee & St. Paul R. R." in big letters was on the wharf. We went through the customs nicely. Several passengers had to be relieved of cigars and "fire-water." The ground seemed most awfully solid. We were strictly temperate, "white ribboners," yet it was necessary to brace ourselves to stand up the next day.

The hills and grassy peaks, the sloping valleys and grove-surrounded villages, the winding rivers and neatly paved roads, the cozy thatched cottages and rose-gardened lawns all contribute to make England a most attractive country. We wonder not that they love it.

The fellow passengers on the railways were very cordial, jovial and glad to

inform one on almost anything English. In our mother country they call a railroad coach a "carriage," baggage is "luggage," a diner is a "restaurant car," a druggist is a "chemist," a drygoods merchant is a "draper," a store is a "shop," grain is "corn," candy is "sweets," a spool of thread is "a reel of cotton," and suspenders are "braces."

We took the Midland R. R. to Warwick. The tall, dark, dingy surrounding wall, the arched gateway, the long winding road — chiseled six to ten feet deep out of solid rock — the great deep moat, the massive iron portcullis and the guard patrolled walls of Warwick Castle impress one with the imperative need of triple security even when knighthood was in flower. A few miles further south is Shakespeare land. We walked through the rooms the great poet once called home, and heard the ritual and chants in the church which contains his dust. Although nearly three centuries had passed since he walked the streets of Stratford his influence seemed to pervade the atmosphere.

As true American tourists we "saw" London in four hours. Parliament buildings were attractive. The halls leading to the House of Lords and House of Commons are decorated with excellent works of art. One of them, "The Departure of the Pilgrims," made us feel like singing "America." St. Paul's Cathedral impressed one with its sacred immensity. The Tower was very instructive. The king's jewel room with the royal crowns and largest diamonds in the world made us feel as if we needed our blue glasses. The armor hall with flowers constructed by artistic arrangement of swords and spears appeals to one with military instincts.

But the shrine of shrines was Westminster. It was holy ground — the ground that contains all that is mortal of men like Livingstone and Gladstone. The poets' corner, the tombs of ancient kings, the many statues and tablets with inscriptions lauding those who played their part well in history — all contribute to make it a powerful inspirational center.

At a very prominent place in the abbey

MISSIONS

stands an imposing marble statue of a man whom England honors. As the writer of this letter read the words of appreciation chiseled on the pedestal, saw the dungeon key in his hand and broken shackles at his feet, he was not sorry that he bore the same name as that of the great prison reformer — John Howard. The Sunday school teacher of my boyhood lived in Cambridgeshire, so we spent a very helpful and enjoyable Sabbath with her.

A glimpse at Cambridge University, a very happy day with friends in Devonshire, and a couple of hours on Chester's Roman wall completed our view of England. The Mission Board pays only our actual expense in Liverpool while waiting for the next connecting boat for India. All this sight-seeing expense was paid by ourselves. We left Liverpool October 11 on our long thirty-two days' voyage. It would take too long to tell of our Liverpool-Rangoon trip. We got to Rangoon November 13.

However, a few things of especial interest to prairie people might be noted. We enjoyed watching the little six inch, silvery flying fish, shooting from one wave crest, tipping several others and disappearing in the foam. Whales were seen spouting. The transparent yellowish jelly fish were abundant in Suez Canal. They were about the size and shape of large oranges. At dusk, along the ship's side, great phosphoric balls of fire rolled. Sometimes the nearby waves looked like billows of flame. A large school of porpoises were most happy when they could play just in front of the bow. In color they were brown above and light below. They would jump one after the other entirely out of the water as if they were playing "follow the leader." We were fortunate in having a beautiful view of Gibraltar and Malta.

Two events on the voyage deserve mention. During the past summer the wife of one of our missionaries was returning to Burma. She became very ill and passed away while going through the

Red Sea. As our boat, the *Amarapoora*, passed near the spot where she was laid to rest, we gathered on the deck and held a memorial service. Many were the words of deep appreciation spoken concerning her Christlike character.

The other event was the birthday of the youngest boy on board. Many little remembrances were given to him. The crowning glory of the occasion was dinner. The glory of the dinner was the birthday cake, colored frosting, candles and all. The little guest of honor sat near the head of the table. The captain had prepared a fine presentation speech. He had but started on its delivery, when interrupted. The little man was overcome by the inward cravings and called out, "I want my dinney."

Time and space forbid telling of our very happy twenty days in Rangoon: how we found our kindred well and busy; how the work of our mission there is prospering under the faithful labors of our representatives. We had a pleasant voyage from Rangoon to Calcutta.

Our station — Midnapore — is eighty miles west of Calcutta.

One thing we want our friends to remember above all else, that had we not believed that souls without Jesus are lost and that God wanted us to tell them of Christ, we would not have left our home in Illinois.

We have now been here in the province of Bengal for six weeks. It is the winter season. We have not had one rain. An overcoat has been very comfortable. Our health has never been better.

The missionaries here have worked hard and faithfully. God is blessing their efforts. Twenty-one were baptized on New Year's day. A new spirit of unity pervades the church.

We are very busy learning Bengali and find it quite interesting. We believe God will give us success, but that success will come because you do not forget us in your petitions to Him. We wish you all the very best of everything for 1913.

JOHN A. AND GRACE L. HOWARD.



COLPORTERS AT A CHURCH DEDICATION, NEW MEXICO

On the Trail of the Colporter

WAGON NO. 4

Missionary colporter J. W. Buss recently received a letter of gratitude from a young man who was converted in a meeting he held in Ontario last summer. He was a drunkard with a consumptive wife. Who can define the limits of an influence?

He writes, in part: "I have been thinking over the past life that I was living before I gave my heart to God and I tell you. I would not give the snap of my finger for it because it isn't worth it. I will trust God for everything and I will never fall if I do that. I am the happiest man I ever can be since I broke from Satan's works. That little book you gave me, 'Rescue the Perishing,' is the best little book I ever read; there is everything in it a Christian needs."

"The Baptist meetings are full as they were when you were here; I never saw the beat of it for the size of the town.

"I have asked God to spare my wife if it is His will. She is getting better."

Mrs. Buss sent word to her husband while he was away on a trip that another copy of the book, "Rescue the Perishing," that he had given away had been the means of converting one and that it has

done much good. She adds, "Perhaps your simple work is reaching farther than you realize."

WAGON NO. 37

Rev. A. V. Rowland, missionary in charge, recently assisted Mr. Houghton in special meetings at a mission church in Indianapolis. The Spirit's presence was very evident, a deep interest was wrought among all the members and the community was stirred more than it had been for a long time, those who were long bitter against the Lord's work being brought under conviction and some of them yielding.

One old gentleman just ready to pass his seventy-fourth milestone, who said he had sought to live in his own strength and had realized his inability, decided to take salvation "by grace through faith" and was received for baptism.

Another man in the neighborhood of the church became angry and threatened to "kick the preachers out" if they came to his home, but did not, however, when we went. He came to the service one night, took his wife away from the meeting and "stormed around" disgracefully in the church. Two nights later he came

again and asked for an opportunity to ask the pardon of the church for the way he had acted, told of the battle he had had with conscience, the struggle to let drink alone, and said he could not find peace until he had gone to Christ for pardon. He had received it and wanted the church to forgive and receive him for membership, and of course he was received.

Thirteen were received during the meetings and eight the following Sunday.

**WAGON NO. 42, "WILLIAM THOMAS
MEMORIAL"**

Missionary colporter J. S. Hodges believes that nothing takes the place of the old-fashioned house-to-house visitation.

I spent sometime recently near Moscow Mills, a small town which was just passing through a saloon fight; the "drys" were victorious. The people were not in a good mood for things spiritual, as the fight had been bitter. Realizing that my services were not appreciated, I joined the pastor of a church three miles distant in a ten days' meeting. The weather was bad. We did what visiting we could at the homes during the day and preached in the evening. The church members were spiritually strengthened and some others were interested in their souls' salvation. We left some good books in the homes of some of the people, and where the way was opened we held services in the homes; some appreciated it and others showed a spirit of rebellion. In one home at first no one would kneel nor bow the head during prayer but soon the mother knelt, and then one at a time, and by the time the pastor closed his prayer all had bowed; none were Christians.

In another home, the mother was a Christian but the father and daughter were not. He had been to church only a few times in twelve years and the daughter not at all.

WAGON 58, "GEORGE FREAR MEMORIAL"

A few incidents culled from recent letters from Rev. J. A. Jordan show some of the difficulties missionaries encounter in desolate regions. While on tours in the Big Horn Basin, Wyoming, Mr. Jordan numbered among his hosts a Christian

Scientist, a Mormon, a Negro, a Methodist and sometimes he had not where to lay his head. He writes: Awaking one morning I found four inches of snow and four to ten inches of mud and still snowing, which continued nearly all day. I traveled twelve miles; night came with several miles of bad lands between me and any habitation. I finally came to a large house and barn and was told that there was no room and no food. I begged, quoted Scripture, offered to furnish my own bed, do without my supper, but all to no purpose. I was informed that neighbors across the creek would keep me, "they always do; just a little way." Everything was covered with snow. I was to turn in and at the first gate. I turned in; soon found a good house and barn but no one living there. I crossed the creek; it was narrow and deep; I could find no trace of any one. I recrossed, took what seemed to be a trail, trusted to God and the horses, went a mile and a half and saw a light — and when I called for admission the lady said, "Yes, the man is somewhere about the barn." I found him and put away the faithful servants, Diamond and Dandy, wet with sweat and begrimed with mud to the traces. I was royally entertained and invited to come again. Neither of them belong to any church but I am sure God will reward them in some way.

At one place I was invited to stay with a Mormon. He and his son lived alone. I cared for the team myself and furnished the grain. He furnished hay and stall room. We had bread, buttermilk and rabbit for supper. I furnished my own bed. We had coffee, hot cakes (I supplied the lard to fry them) and butter for breakfast, yet he wanted two dollars for my entertainment. Against this I rebelled and finally he grudgingly consented to take \$1.25.

I attended Sunday school and preached morning and evening at Basin. The church is pastorless. They have no preaching except what I give them or some other pastors on fifth Sundays. They have but little energy except one deacon and a few women who are striving to keep up the Sunday school. While we were packing and repacking in the wagon

a shipment of books I sold a Bible and fifteen books.

The next day I traveled ten miles and visited ten families. I had dinner with a good Methodist ranchman and was taken care of by a good Methodist family who always insist upon my stopping with them.

At noon the following day I had a royal dinner with a good Baptist ranchman who always gives me a hearty welcome. These places are a reflection of "a great rock in a weary land." I pushed on to Worland, reaching there after dark, having driven twenty miles with but few families to visit. I put the horses into a good warm stall and gave them oats and alfalfa and then began to look after my own weary bones and muscles. I went to the hotel and found a good supper just such as a driving man will always appreciate, but the beds were all taken. I went to prayer meeting. Worland is perhaps the strongest church in the Basin but somewhat forgetful of the colporter. Having no invitation to any of their homes I went to the hotel and obtained permission to place my pallet on the floor of the office, where I slept as best I could that night and the next.

I sold forty-four books and gave away a Bible.

My next lodging place was in the home of a Christian Scientist where I am ever welcome. I spent one Sunday at Nieber, my home church. I preached in the morning and attended Sunday school. This is a country church and the people are so scattered that they rarely have an evening service but they maintain a good all-the-year-round Sunday school. It is refreshing to be with them.

From there I drove twenty miles up Goosebering to my Publication Society Mission, Carlson Ranch, where I organized a Sunday school last April with two families and seven scholars. It now includes three families and eleven scholars. Mrs. Carlson is superintendent, secretary, teacher, and conducts it in her own house. I sold two Testaments and twenty-two books. I have so systematized my work that almost every person who can read has been furnished either by sale or gift with Bible or Testament during former visits. I recently called on Rev. J. M.



COLPORTERS' WAGONS IN EVIDENCE AT A WYOMING STATE CONVENTION



WHERE THE COLPORTER IS ALWAYS A WELCOME VISITOR

Jones who is indeed a pioneer minister of the West. He has organized every church in Big Horn Basin but one. He is a Welshman and a Baptist. He is over seventy, yet he is vigorous in mind and preaches with all the force of a young man.

At the mining camp at Gebo I was immediately surrounded by a score or more of bright and happy boys and girls inquiring for new books and if I were going to hold a children's service at night. I showed them the books and asked them to meet me at the schoolhouse at seven o'clock and they did.

At Crosby, another mining camp, I was to meet the children at seven o'clock the next evening and I found them anxiously expecting me. They took all the books I had and relieved me of all the back numbers of Sunday school literature. I told them I would visit them in sixty days and they will be on the lookout for me.

From Crosby I went to Kirby, a railroad village of one hundred inhabitants, railroad men and their families. I preached to most of them the first sermon that had ever been preached in their town. They listened well and asked me to come again. The service was held in the building used by the school, built and first used for a saloon. I spent twelve days at Owl Creek, eighteen miles from a post office, helping

Pastor Keller in a meeting which resulted in a great awakening among the men. The weather was such that women and children could not attend, but the men attended, gave good heed and we trust that the seed sown will soon bring fruit.

Some time ago I called at a house standing alone on the "bad lands" and found a lone Negro without Bible or anything religious, or money. I talked with him a few minutes and gave him a Testament. A month later I called again and met the same man, not with the same "who-are-you look," but with a happy welcome shining from his eyes. Extending his hand, he led me into his sitting room and on the center table was the very Testament open at Luke III. He said, "I've read to there. I am a changed man. I love the Lord. I love that Book."

WAGON NO. 62

There is much indifference to religious things in Rev. Carl Fischer's territory in the Big Horn Basin, Wyoming. There are also many Mormons there.

Recently he went over a territory of over two hundred miles without a single pastor, though there are three or four churches or organizations.

The pastor at Powell left suddenly, the people were in despair and there was talk

of disbanding. The faithful few are praying for a strengthening of the work.

Meeteetsie is still a discouraging spot for Christian influence. Though business is at low ebb, three saloons were running at full blast besides a red-light district. A worldly young people's society has been organized; I tried to reorganize it on a Christian basis and received three subscriptions for "Service." These young people are left without a guide, though there are a faithful few to whom the work is entrusted.

WAGON NO. 63

Rev. E. F. McNeil with his team Kate and Doll travels from home to home in Oberlin Association, Kansas. He is a typical pioneer preacher. He formerly preached in eleven different places each month in New Mexico, nearly all the services being held in schoolhouses. In four months on this new field he has found about one hundred and fifty families who know nothing of God and His love. He relates some unusual and interesting experiences. He says:

Five homes would not have Bibles as gifts. When I quoted the Scripture to one man he said it was a lie, with great emphasis. But for his children's sake I continued to preach to him until he finally showed me the road and ordered me to take it quick. So I bade him goodbye. He said he would burn the Bible if I should leave one with him.

Another man with a large family said he could not stand the Book. One woman would not let me show her a Bible.

At one home where I stayed all night the family consisted of father and mother and three children, none of them Christians. The man was profane until he knew I was a Bible man and then there was no more swearing. He became interested about his soul. The mother objected to her boys having Testaments; however, I gave each one.

In another home two boys thirteen and sixteen years old had seen the inside of a Bible but that was about all, so their mother told me. I left the mother a Bible and the boys a Testament.

A series of meetings in Selden, Kansas, resulted in forty-four conversions.

A Christmas Day story may seem untimely, but this one is worth publishing at any time.

I was invited out for dinner. After dinner the brother who invited me asked me to conduct a prayer service. After scripture reading several prayers were offered. It was a partial family reunion. An old-time experience meeting followed and then came a song service conducted by Rev. J. D. Kelly and D. Strongher. This service resulted in two conversions and a great revival of all present. Two others were converted in the meeting.

The baptismal service was held at a creek four miles from the church. It was necessary to cut ice ten inches thick.





Mexican Harvests

By Superintendent Geo. H. Brewer

BAPTIST mission work in this republic has gone steadily forward throughout the year in spite of a devastating civil war. On only a few of our fields have we been seriously affected. In several places we have been obliged temporarily to suspend the work until conditions were somewhat calmed, but in no place have we suffered permanent injury to our cause.

At Ajusco, a small Indian town in the Federal District, where we have had a fairly good church for a number of years, the young pastor, Eustacio Garcia, a bright Indian boy, educated at our Theological School at Monterey, lost his life while at his post of duty. We warned him that it was dangerous to remain there while the Zapatista rebels were committing their customary depredations in that vicinity. He replied that he would not abandon his work even though they killed him. Alas! his half prophecy came true within a few days of our conversation. The rebels entered the place on the 17th of September and swept everything before them. Brother Garcia placed his mother, sister and younger brother in a stone cave not far away, and returned to the church to get some papers, his Bible and other things he valued most, and while

on his return to the cave to hide with his family, they overtook him. They stripped the home and church, robbed the pastor of all he carried, including his Bible, and then shot him fifteen times.

The church held a solemn meeting that night, appointed a messenger to bring the news to our office, and coming with a white flag all the way down the mountain, through both the rebel and federal lines, the younger brother of Eustacio sobbed out the terrible story. We gathered up his remains and gave them Christian burial three days later. Since then the church has held its regular meetings without a pastor, and five new members have been added by baptism as a result of the earnest work of the lay members.

During the battle in Mexico City we were obliged to close our church and suspend the work in all of the missions, but we are glad to report the complete resumption of all departments of the work. There was no loss of life among our native members, but one American woman, a member of the American church, was killed by a bursting shell which penetrated the wall of her home while she was engaged in her household duties.

We have also suffered temporary interruptions in our work at Nuevo Laredo, Tamaulipas, Ejutla, Oaxaca and at Cuernavaca, Morelos. So far as we know

at present none of our property has been destroyed, and aside from slight damage to the walls of our buildings caused by flying bullets in those places where street battles have been fought, all of our equipment is intact. May God spare us from any further scenes of bloodshed in this poor stricken land.

Twenty-eight missionaries have given all their time to the work on thirty-five fields. In addition to these there have been twenty-one native teachers employed in the various schools supported jointly by the Home Mission Society and the Woman's American Baptist Home Mission Society of Chicago.

A summary of the year's work is as follows: Weeks of service rendered, 1,085; Sermons preached, 3,722; Religious visits made, 10,852; Baptisms reported, 134; Amount raised for self-support, \$1,915.49; Benevolences, \$626.15.

These figures show that the work among the native churches is well sustained notwithstanding the hindrances occasioned by the war.

The total membership of the native churches is 1,262. In last year's report the membership of the American church in Mexico City was reported, but owing

to the almost complete exodus of Americans on account of the war, we are unable to report any American church at present. The membership in the native churches increased about 10 per cent during the year.

The appointment of Rev. E. R. Brown as missionary at Puebla has proved a wise move. He has only begun his work on that field, and already we can see the results of his able leadership. The day school has an enrolment of over 200, and is fast approaching self support. Over one-half the money required for native teachers is raised on the field. Puebla is a large city, second in the republic, and we should have a number of outside missions. The State of Puebla has a population of over a million and our Baptist church in the city is the only Baptist mission in the entire state. There are four large cities of over 10,000 inhabitants with no evangelical mission of any kind.

Rev. Alejandro Trevino, the general evangelist, has visited 11 district fields, preached 158 sermons, held 306 prayer meetings, and baptized eleven converts. Many others were baptized by the local pastors as a result of Mr. Trevino's special efforts.

We are encouraged as to the outlook.



BAPTIST CHURCH AT MONTEREY, OUR STRONGEST MISSION



MRS. CONWELL

OFFICE AND OPERATING ROOM

DR. C. E. CONWELL

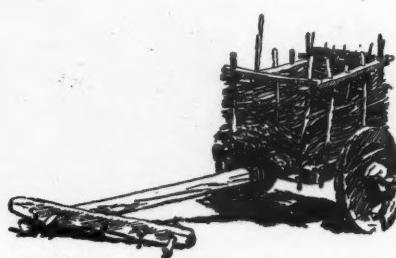
The rise and fall of governments cannot change our obligation to give these people the gospel. Our mission is to stick to our task until it is done. It will not be done until every man, woman and child in this republic is won to Christ.

We are greatly rejoiced over the prospect of having a Baptist hospital in the City of Mexico. This will be a decided forward step in our equipment. Dr. Conwell, our efficient medical missionary, has been working under a handicap. Much of his work has been done in the midst of hardships and sacrifices.

Conditions in Mexico

Rev. George H. Brewer, superintendent of missionary work in Mexico, has recently visited New York. He is returning home with his son and daughter, whom he is educating in this country. His son will spend the next year in Mexico, but his daughter will return to Shurtleff College and enter the sophomore class in the fall. Both children speak Spanish with perfect ease, and the daughter has been giving instruction in the Spanish language.

Superintendent Brewer was in Mexico City during the recent battle, and his house was directly in the path of the fire. It was repeatedly struck by shrapnel, and once a bullet passed through a window within a few inches of Mrs. Brewer's back as she was passing through their sitting-room. One morning while the fire was at its height, Mr. Brewer went to the roof of his dwelling with the telescope, thinking that he might observe the progress of the battle. As he lay down on the roof and proceeded to look through the telescope his presence was noted, and being taken for a sharpshooter, a machine gun was turned upon the roof. Bullets came thick and fast, but he was not injured. Superintendent Brewer reports that the Baptist church edifice was struck repeatedly. The disturbances, however, have not interfered with our mission work, and excellent spiritual results are reported. Indeed, it seems as if the anxious times through which the people have been passing have made them more thoughtful of their religious needs. Dr. Brewer and his children sailed for Vera Cruz on June 12.





A Prayer for Our New Missionaries

ALMIGHTY GOD, our Heavenly Father, who with abounding grace hast called all men unto Thee, and through Jesus Christ our Lord hast shed abroad among the nations the light of Thy loving-kindness, we bless Thee for our inheritance in Christ Jesus whereby we become colablers with Thee in a world's redemption. Be pleased, we beseech Thee, to let fall upon Thy newly appointed workers a full measure of Thy Holy Spirit. Gird their hearts and minds with Thy peace that they may face the unwritten years with unfailing courage. Give them the will to toil with cheerfulness, place upon their lips the song of thanksgiving, and in the hour of darkness teach them to reach forth the hand of faith and gather the far-off interest of tears. Kindle in their hearts the fire of a holy passion for humanity and grant that their works may enlarge their faith. Above all, give them a keen sense of Thy fatherly protection; guard them on their several journeys; protect them from danger without and from evil within, and sanctify to loved ones left behind the sacrifices they have made that these might go. Thus may Thy Kingdom come, Thy will be done on earth as it is in heaven. Be pleased to grant these petitions for Thy name's sake. Amen.



Thoughts to Grow Upon

He is the truly courageous man who never despends. —Confucius.

To do an evil action is basé; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything. —Plutarch.

Most of our mistakes come from living for the minute instead of for eternity.

Something to reverence, something to love, something to work for: there is the outline of a happy human life.

It is not our mistakes that cause us to fail, but only a wrong attitude toward our mistakes. The Chinese say, "Our greatest glory is not in never falling, but in rising every time we fall."

At one of Mr. Alexander's meetings in Toronto the singer looked down and saw a paralyzed woman who had been wheeled down the aisle before the platform. He asked her what was her favorite hymn, and instantly she answered, "Count your blessings!"

Quentin Hogg, the Londoner, used to give boys their starts in life on condition that each of them should do the same to some other fellow. That is the condition on which God gives us all our blessings, —that we pass them on.

In Korea every Christian is expected to own his own New Testament. The Scripture Reading Union, for simultaneous reading, has about 10,000 members.

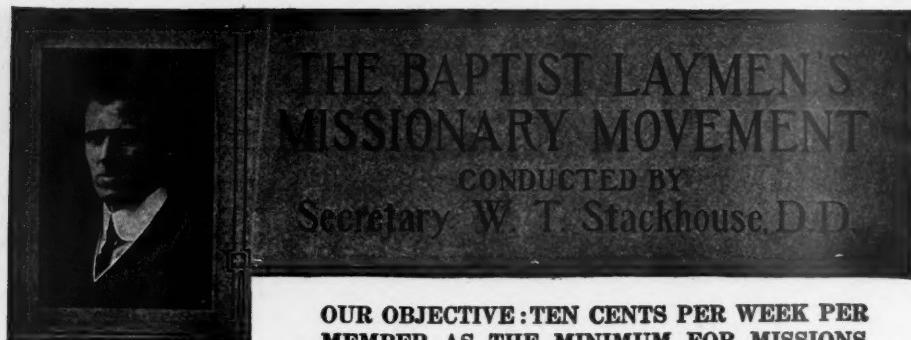


Our Partnership with God

BY MARY D. BRINE

'Tis sweet to feel that we may be
In partnership, dear Lord, with Thee;
'Tis sweet to feel that all we do
To make our lives sincere and true
Is known to Thee, and that we share
As partners all Thy love and care.
Thou knowest, Lord, our times of pain,
When rest and peace seem hard to gain,
And help is needed lest at last
Despair take hold and bind us fast.
Oh, help us to remember then
Our partnership with Thee; and, when
Perplexities arise, may we
Send fearlessly our call to Thee,
Who sharest with us night and day
Whate'er befalls us on life's way.
And, journeying toward the Better Land,
We only need to grasp Thy hand
And trust our partnership with Thee
To win us heaven's eternity.

—Christian Endeavor World.



The Secretary's Resignation

This will probably be my last article as Secretary of the Baptist Laymen's Missionary Movement, as I tendered my resignation to the Executive Committee in the early part of June. To answer the question that many of the readers of *Missions* may ask, I am quoting a paragraph or two from my formal resignation to the Committee, which is as follows:

"The principal consideration leading to this action is the condition of my health. For the past six months I have been conscious of having reached limitations that I cannot, in justice to my family and my future, disregard. During the twelve years that I have served in general mission work, I have toiled to the full measure of my strength always, sometimes going beyond it. At the close of our campaign in Cleveland last December I suffered a collapse from which I have not fully recovered, and which frequently reminds me of the suggestion made by my physician, viz., that I should change my work for something less strenuous for a year at least. In addition to this the work now before me presents demands that I fear I will be risking too much to meet; and it is an utter impossibility for me to hold an office the demands and privileges of which I am physically unable adequately to discharge. Vacation and rest have been very kindly suggested to me, but I cannot, in justice to the work and to the Societies employing me, take the measure of time that in justice to myself I should have. Moreover, if I could take the time required I am not financially so situated that I can afford to be without income.

"I have, therefore, decided to close my present work as early as I can safely do so in justice to present obligations. Meanwhile I will do all in my power to help

the committee, authorized by the action of the Northern Baptist Convention, to organize the United Missionary Campaign.

"Now, I realize that this action may be a disappointment to many of the leaders in our denominational work, especially at this time. I am convinced, however, that the kind of contribution in messages and in methods that I have tried to bring to our churches can still be given with increasing effectiveness by our field forces. I am sure also that some one else may be found who can carry the Baptist Laymen's Missionary Movement to greater heights of efficiency than my strength will enable me to do. Perhaps this action to you may seem hasty, but to me it is only the logical expression of these months of careful and prayerful thought. I have said nothing except to a few about this matter, as it has always been a fixed principle with me never to talk resignation until the question was settled in my own mind. This having been done, my course of action becomes clear so far as my relation to my present work is concerned.

"Let me thank the members of the Executive and Advisory Committee for their very great kindness to me. In fact, the relationships that I have had with officers, pastors and people throughout the whole Convention have been of the most cordial character, and are such as I shall always warmly cherish in memory. I shall also follow with the keenest interest the future progress of all our mission work, and I sincerely trust that the distinctive features of the Movement I have served may not be set aside for anything else."

It has been no easy task to reach the final conclusion that I must relinquish this work and especially in the face of the heart-melting appeals and the most generous proposals that have been pre-

sented to me by men with whom I have been most intimately associated. I shall never forget these past three years of association with the workers within the bounds of the Northern Baptist Convention. And while my immediate relationship to the Movement must cease, my friendship with the men will go on forever. It is vain to attempt to express my high regards for our forces as I know them. The words of the pen are empty when the heart tries to express itself. But I think our men know how highly I have thought of them, how greatly I have enjoyed working with them, and how strongly I desire the extension of the Kingdom of Christ through them.

In closing I want again to express my very warmest appreciation of the privilege of serving this great denomination as Secretary of the Laymen's Movement. The work has been great, but the victories have been greater. And I have the consoling feeling, as I relinquish my part of the work, that the denomination is on the verge of a mighty triumph for the extension of Christ's Kingdom. I most sincerely trust that our forces may unitedly go forward to the highest realization of the Master's purposes.

W. T. STACKHOUSE.

†

United Missionary Campaign

The one great enterprise upon which our denominational energies are to be focused this year is the United Missionary Campaign.

Let us first define this campaign. On March the 19th, 1913, at a meeting of representatives of the Foreign Mission Boards of North America, and the Home Missions Council of the United States, it was decided to undertake a great Missionary Campaign with a view of bringing all the churches of North America up to the standard of missionary activity and efficiency adequate to the meeting of their share of world needs at home and abroad.

It is intended that this shall be a United Missionary Campaign in the fullest sense.

It is a United Missionary Campaign, in that about forty or more of the Christian denominations are participants.

It is to include all the Missionary interests of each denomination, Home and Foreign, of the General and Women's Societies.

It is to be carried on under the direction of the Missionary Societies, and will therefore call into the field of united action all the forces of each denomination.

It is to culminate in an Every-member Canvass, and thereby it aims to reach every member in every congregation with a view of securing from every Christian man, woman and child a regular subscription to the missionary work of their church.

It is also intended in some denominations to include current expenses, inasmuch as no church is likely to be happy or liberal in its contributions to missionary objects when the current expenses are running behind. It is to be indeed a United Missionary Campaign.

To sum it all up in a sentence for our Baptist people: It is a campaign including all our missionary objects,—Foreign, Home, Publication, State, City and Women's work,—enlisting all our secretarial forces in service to aid the pastors and churches to get each member of each church and congregation to become a regular subscriber to both current expenses and missions.

Such a campaign must surely commend itself to the confidence and hearty support of our people.

CAMPAIGN LEADERSHIP

The Baptist forces will be under the leadership of a committee composed of representatives of the various missionary organizations. The announcements of this committee will be made shortly.

This should be the greatest campaign in our history, and certainly will be if our churches enter into it heartily. It should mean great things both for the current expenses and for missions. And in view of the fact that both are included, each church should undertake the canvass.

It would be helpful if every pastor and Missionary Committee would write to the Laymen's Missionary Movement, No. 1 Madison Ave., and secure copies of the "United Missionary Campaign," "The Conference Manual," and "Suggestions to Leaders in the Every-member Canvass."

WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

**The Thirty-Second Annual Commencement of
the Baptist Missionary Training School**

JUNE days when "the soft south wind, the flowers amid the grass, the fragrant earth, the sweet sounds everywhere, seemed gifts too great almost for man to bear" have come and gone, and with them the momentous event so long anticipated at headquarters has passed into history. On the seventeenth day of the month of roses occurred the thirty-second annual commencement of the Baptist Missionary Training School at Chicago.

How long it seems since the halls, now quiet and almost deserted, were filled with a happy throng of earnest young women whose noble ideals had crystallized into definite purpose and who eagerly awaited

to the Rev. I. N. DuPuy as he delivered the baccalaureate sermon. What a heartfelt, uplifting message it was! How truly the speaker saw the need of the future missionaries who were soon to be in the midst of the battle with sin and superstition, as they must meet it upon their various fields of operation, and how thoughtfully he presented their source of power for the conflict! Under the spell of the message a realization came that the happy intercourse of two years was almost at an end, and service, active, self-denying service, was about to begin. With conflicting emotions the class of forty-five young women listened intently to the stirring appeal to live the beneficent life if they would follow in the footsteps of the Master. "Jesus, who went about doing good, for God was with Him," Acts 10:38, was the Scripture used as suggestive of the subsequent remarks, and the power of God manifested in the individual life and its beneficent results to humanity were strongly emphasized.

The event momentous to the graduating class as the "observed of all observers" occurred on the following Tuesday evening. The morning had dawned clear and cool, the burning heat of the previous day had given way to the notable Chicago weather, with Lake Michigan sending out her refreshing breezes as she lay smiling in the dazzling sunlight.

At eight o'clock P.M. the large auditorium of the First Church was filled with representatives from all parts of the city and vicinity. The processional of one hundred young women in their dainty white dresses, the various musical numbers, the excellent address of the orator of the evening, Dr. E. Y. Mullins, President of Louisville Theological Seminary, the pres-



MRS. A. E. REYNOLDS,
PRINCIPAL



MISS ADA MORGAN,
HOUSE-MOTHER

the hour when they should go forth equipped for the service of the King. The busy days took unto themselves wings and as examinations were successfully passed, receptions and a multiplicity of social gatherings incident to the commencement season attended, and final preparations made, Sunday, June fifteenth had come, and the student body were assembled in the First Church to listen

entation of diplomas by Mrs. A. G. Lester, the final words of the principal, Mrs. A. E. Reynolds, as she bestowed upon the members of the class the Bibles furnished by Mr. John Nuveen, the prayer of dedication, all followed in rapid succession until with the solemn words of the benediction one came to a consciousness that it was all over. The general exodus soon began. A large delegation of the students left on the night trains for various sections of the country, some to go home, others to attend summer schools and conferences, and the class of 1913 was widely scattered, yet bound by the ties of love and association that are indissoluble.

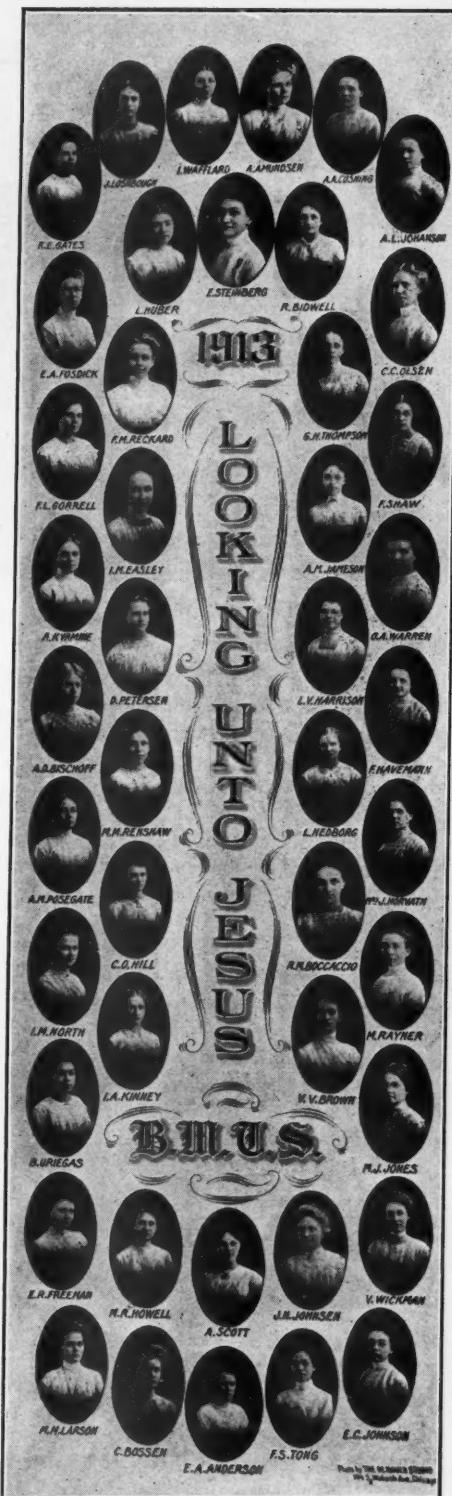
The personnel of the class included representation from the states of California, Colorado, Massachusetts, Minnesota, North Dakota, New York, New Mexico, Nebraska, Iowa, Idaho, Indiana, Illinois, Ohio, Oregon, Washington, and the countries of China, Mexico, Denmark, Finland and Hungary.

Commencement Items

The sweet singing of the students at the commencement exercises under the direction of Miss L. L. McClure was much enjoyed. Miss McClure's work in the school has been characterized by great patience, and her deep interest in the advancement of her pupils has been apparent. Her course aims to teach sight reading and voice culture, familiarizing the class with the best sacred music.

Dr. E. Y. Mullins was greeted with an appreciative audience. Many regretted that imperative duties prevented his remaining to greet those who would have been glad to express their pleasure in the personal word.

Mrs. A. G. Lester welcomed the class of 1913 to a share in the work of the organization that has fostered the Training School for over thirty years, and also to a share in the burdens as they grew into a deeper knowledge of the needs of the mission field and inability of the society to answer all the calls for aid. While congratulating them upon the completion of the course of study, she reminded them that the life of the missionary was but just beginning, and that the future held much of sacrifice and service for them,





HARRIS MEMORIAL LIBRARY

but the God in whom they had put their trust was their strength and support.

Mr. John Nuveen, who is untiring in his devotion to the interests of the school, had again provided a beautiful reference Bible for each member of the retiring class, as a memorial to Mrs. Ida Strawbridge Nuveen, the beloved former president of the Woman's American Baptist Home Mission Society.

The principal, Mrs. A. E. Reynolds, was most happy in her remarks to the students as she presented the Bibles to the class of 1913. Mrs. Reynolds' gift of speech that so eminently characterized her busy years of secretarial life has not deserted her, although her present official duties as principal are most absorbing.

Mrs. W. B. Nichols, Miss Clara E. Norcutt, Miss Gertrude S. de Clercq, Miss Florence Raymond, Miss Hattie L. Todd and Miss Emma J. Whitcomb were the charming ushers at the Commencement exercises.

CLASS OF 1913

Annie Amundson . . . Litchville, N. Dak.
Esther A. Anderson . . . Chicago, Ill.
Albertine D. Bischoff . . . Toledo, O.
Ruth M. Boccacio . . Mt. Vernon, N. Y.

Christine Bossen	Ord, Neb.
Velva V. Brown	Oakland, Cal.
Alice A. Cushing	Allston, Mass.
Ida M. Easley	Indianapolis, Ind.
Ethel Z. Fosdick	Boston, Mass.
Eleanor Freeman	Chicago, Ill.
Katie E. Gates	Riverside, Cal.
Lena Gorrell	Dayton, Wash.
Lillie V. Harrison	Portland, Ore.
Florence Havemann	Cincinnati, O.
Lydia Hedborg	Viiala, Finland
Clara O. Hill	Cambridge, Ida.
Julea Horvath	Budapest, Hungary
Lydia Huber	Carlsbad, N. Mex.
A. Myrtle Jameson	Buffalo, N. Y.
Agnes L. Johanson	Duluth, Minn.
Jennie H. Johnsen	Oakland, Cal.
Elizabeth C. Johnson	Marietta, O.
Minnie J. Jones	Sacramento, Cal.
Inez A. Kinney	Grand Junction, Colo.
Anna Kvamme	Rallog, Minn.
Marie M. Larsen	Jylland, Denmark
Jennie Loshbough	Chicago, Ill.
Ida M. North	Pittsfield, Mass.
Dagny E. Petersen	Seattle, Wash.
Ada May Posegate	New Vienna, O.
Myrtie Rayner	Plainwell, Mich.
Florence Reckard, Brooklyn Center, Minn.	
Margaret Renshaw	Carmi, Ill.
Amelia Scott	New Lisbon, Wis.

Emma Steinberg . . . Le Sueur, Minn.
 Grace H. Thompson . . . El Centro, Cal.
 Faith S. Tong . . . Ningpo, China
 Berta Uriegas . . . Puebla, Mexico
 Olive A. Warren . . . Boone, Ia.
 Ida Wafford . . . Highland, Ill.

SPECIAL STUDENTS

Rachel Bidwell . . . Turners Falls, Mass.
 Martha Howell . . . Indianapolis, Ind.
 Carrieth C. Olson . . . Morgan Park, Ill.
 Frances A. Shaw . . . Walden, N. Y.
 Victoria Wikman . . . St. Cloud, Minn.

PROGRAM

Processional	THE SCHOOL
Invocation	REV. D. T. MAGILL
Response	THE SCHOOL
Scripture Reading	MISS M. A. BLOOD
Prayer	REV. F. O. ERB
Singing — "The Merry Way" . . . Fletcher "Song of Spring" — Semi-Chorus . . . Neidlinger	
Address	REV. E. V. MULLINS, D.D. President Theological Seminary, Louisville, Ky.

Singing — "Sweet is the sound of Char-
 ity's voice" . . . Rossini

Presentation of Diplomas

Senior Class — MRS. A. G. LESTER
 President W. A. B. H. M. S.

Presentation of Bibles

MRS. A. E. REYNOLDS, Principal

Singing — "I waited for the Lord," Mendelssohn

Designation Prayer

REV. W. P. BEHAN, Ph.D.

Mizpah

JUNIORS *

Class Song — "Looking unto Jesus"

Words — MISS INEZ A. KINNEY

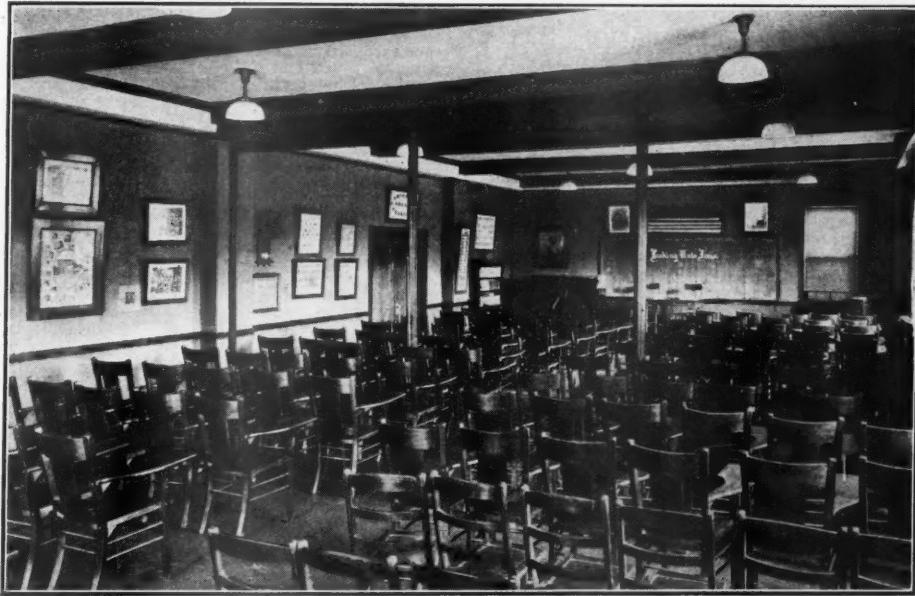
Benediction

REV. MYRON E. ADAMS

**Encouraging Items from St. Paul, Minn.**

While the work goes on successfully, and we have taken in new members every month since New Year, nothing extraordinary has come to pass. We are very glad over the new families that have come into the church, and perhaps a few words about those who have joined might be of interest.

On the last Sunday in May an elderly couple were baptized. They were so



MRS. C. D. MORRIS MEMORIAL HALL

MISSIONS

happy because in their advanced age the light had come to them, the Lord had accepted them, and they went their way rejoicing. It was an inspiration to see them.

There are many others standing on the border of the promised land waiting for some one to lead them across, and if we cannot gather them in in large numbers, we are glad to win them one by one.

Our prospects are good, our meetings are well attended, and a number of

strangers are always present. The work with the children is encouraging, we are expecting to report more results soon. I have recently organized a Young Women's Mission Circle. I hope to gather all our young women into it, so that they may become more interested in the great work of carrying the Gospel of Jesus Christ into all the world. The Lord has been with us and blessed us in the past, and we believe He will do so in the future.

— HANNAH NEVE.

+ THE WORKERS DEPARTMENT +

Prayer Calendar for August

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

August 9.—MRS. ANNIE S. HAYWARD, teacher at Mather School, Beaufort, S. C.

August 10.—MISS ANNA HUGHES, missionary among American population in the West, Sheridan, Wyo. MRS. A. E. READ, matron of Tidewater Institute, Cheriton, Va. Miss M. EVANGELINE RICHARDSON, missionary among Negroes, Vicksburg, Miss.

August 12.—MISS MINNIE SCHOEFFEL, missionary among Germans, Chicago, Ill.

August 13.—MISS CHARLOTTE GOMOTT, Florida Baptist Academy, Jacksonville, Fla.

August 16.—MISS WINIFRED ELYEA, general missionary, Portland, Ore.

August 18.—MRS. AMANDA EGLI, missionary among Chinese, Oakland, Cal. MRS. A. J. BROWN, teacher at Waters Normal Institute, Winton, N. C.

August 22.—MISS FINETTE JEWETT, teacher at Hartshorn Memorial College, Richmond, Va.

August 24.—MISS MINA MORFORD, matron, Indiana University, Bacone, Okla.

August 25.—MISS ESTHER PALACIOS, missionary Caguas, Porto Rico.

August 27.—REV. GEORGE A. LEARN, superintendent Kodiak Orphanage, Wood Island, Alaska. Miss EMMA L. MILLER, missionary among Slavic races, Los Angeles, Cal.

August 30.—MRS. A. E. REYNOLDS, principal, Baptist Missionary Training School, Chicago, Ill.

August 31.—Miss Eva McCoy, missionary among Italians, New York City, N. Y.

September 3.—MISS JENNIE J. EGLI, missionary among Chinese, Oakland, Cal.

Mission Study Program

NEGROES

(REFERENCE: BOOKLET, "SUGGESTIONS FOR MEETINGS")

1. Bible Lesson. Acts 8 : 26-40.
2. Prayer.
3. Song.
4. Some Interesting Facts. (pp. 8-12.)
5. Talk. Heard on an Old Plantation. (pp. 13-17.)
6. Reading. (Dialect Stories.)
7. "De Haunted House." (pp. 20-21.)
8. "Sis Goose and Brer Drake." (p. 18.)
7. Sketch. Aunt Tilly. (Leaflet.)

8. Paper. (Five minutes.) What shall we do with the Afro-American? (Booklet.)
9. Song. Swing Low, Sweet Chariot. (p. 58.)

PUBLICATIONS

Suggestions for Meetings (book), 10 cents. Aunt Tilly, or Through Much Tribulation (leaflet), 2 cents. Woman's Work in Helping to Solve the Negro Problem, 3 cents. Woman's American Baptist Home Mission Society, 2969 Vernon Ave., Chicago, Ill.

SUGGESTIONS FOR PROGRAM

For those who may care to go deeper into the study of the Negro or who may wish to add the attractiveness of novelty we give the following suggestions:

Selections may be read from *Napoleon Jackson* or the *Gentleman of the Plush Rocker*, by Ruth McEnery Stuart. A poem, "A Back Log Song," by Paul Laurence Dunbar (page 65, *Suggestions for Meetings*), or "The Voice of the Banjo," Dunbar (in *Joggin' Erlong*, page 42), will add to the interest.

Reference to the progress the Negro has made in his religious life and to illustrate the effects of freedom upon the race, events preceding the Civil War may be recalled, conditions at the close of the war, the reconstruction period and the missionary work in the first years of the Freedmen's life brought out. *Red Rock*, by Thomas Nelson Page, *Marse Chan* (page 3 in *Atlantic Monthly*, March, 1901) will prove interesting and illuminating upon these special subjects.

The Negro as a citizen and a student forms a most interesting topic for a meeting, and reminiscences of early educational efforts, sketches of Negro men and women who have become famous will become a veritable revelation to the hitherto uninformed or indifferent student. (*Suggestions*, page 32, and *From Darkness to Light*, chapters 4 and 5, will furnish excellent data.)

Readings from Dunbar that may be used at the discretion of the committee on program, are "The Ante Bellum Sermon" from *Joggin' Erlong*, page 75, "Cabin Tale" from the same, page 97, and "Two Little Boots," from *When Malinda Sings*.

The Negro as a Christian with a paper upon the musical nature of the Negro may contain a résumé of the work of the original Fisk Jubilee Singers, Fisk University, Tennessee. Songs that will add greatly to the pleasure of the meeting are "Don't Call the Roll, John," "Were You there when They Crucified My Lord?" "Swing Low, Sweet Chariot," "Sinner, You Better Get Ready," and "My Lord Delivered Daniel."

These songs may be found in *Suggestions* and in *Work's Jubilee Songs*, Fisk University.

† Religious and Moral Education

Considerable interest has been aroused during the last two meetings of the Northern Baptist Convention on the matter of

Religious and Moral Education. A very important bulletin was presented to the Convention when it met in Des Moines in 1912. A copy of this bulletin ought to be in the hands of all Baptists. Copies of these will be sent for the price of the postage, namely:

One copy, 2 cents; five copies, 4 cents; ten copies, 7 cents; fifteen copies, 10 cents; twenty copies, 12 cents; twenty-five copies, 15 cents.

Send all orders to the American Baptist Publication Society, Headquarters, 1701 Chestnut Street, Philadelphia, Pa.



Society Directors

NEW STATE DIRECTORS

Colorado — Mrs. W. A. Benson, Canon City.
Pennsylvania (Western) — Mrs. O. W. Judd, 25 E. Orchard Ave., Bellevue (Y. W. & Ch.).
Rhode Island — Miss Maud Nichols, 29 Portland St., Providence (Y. W. & Ch.).
South Dakota — Mrs. J. S. Schroder, Midland.
West Virginia — Mrs. Burr Bassell, Philippi (Y. W. & Ch.).

NEW ASSOCIATIONAL DIRECTORS

Iowa — Oskaloosa Association (Y. W.), Miss Hattie E. Thompson, S. Ottumwa; Des Moines, Western (Y. W.), Mrs. Gertrude Satterwhite, Perry; East Nodaway (Y. W.), Miss Nettie Belding, Corning; Washington (Y. W.), Miss Bessie B. Jones, Washington.
Kansas — Ninnecah Association (Y. W. & Ch.), Miss Anna E. Krauss, Sedgwick.
Maine (Eastern) — Penobscot Association (Y. W. & Ch.), Miss Carrie Rowe, Bangor; Kennebec (Y. W. & Ch.), Miss M. F. Morse, Waterville; York Association (Y. W. & Ch.), Mrs. Thomas Cain, Kennebunkport; Aroostook Association (Y. W. & Ch.), Mrs. C. C. Koch, Washburn.
Massachusetts — Boston North Association (Y. W. & Ch.), Miss Mary R. Stark, Girl's Latin School, Boston.
Michigan — Grand River Valley Association, Mrs. H. E. Whitney, 126 Page St., Grand Rapids; Wayne Association, Mrs. Rowe, Milford; (Y. W.) Miss Lamb, Howell; (Ch.), Mrs. Huey, Novi.
New York — Black River Association (Y. W. & Ch.), Miss Iva Perkins, Black River; Steuben Association, Mrs. S. W. Ketcham, Hammondsport.
New Jersey — East Association, Mrs. Charles P. Hairhouse, 54 Burnet St., E. Orange.
Ohio — Ashtabula Association, Mrs. Luella Stevens, R.F.D. 4, Conneaut; Coshocton Association, Mrs. H. J. Robson, 226 S. 8th St., Coshocton.
Oregon — Unatilla Association, Mrs. Charles Barrett, Athena; Grande Ronde Association, Miss Elizabeth Bonnell, 1415 S. Ave., La Grande; Umpqua Association, Mrs. Frank H. Needham, Eugene.
Pennsylvania — Indiana Association (Y. W. & Ch.), Miss Edith M. Fleming, Indiana; Reading Association (Y. W. & Ch.), Miss Ruth S. Morgan, 121 S. 4th St., Reading.
South Dakota — Central Association, Miss Edna F. Sloan, Watertown; Southern Association, Miss Lydia M. Hornbeck, Centerville; Dano-Norwegian Association, Mrs. Joseph Swenson, Viborg.
Wisconsin — Milwaukee Association (Y. W. & Ch.), Mrs. Samuel McKillop, 419 24th Ave., Milwaukee.



NEW AUXILIARIES

Kansas — Wilmore.
Pennsylvania — Pittsburgh, Cobden Street Baptist Church; Mt. Lebanon Baptist Church; Belle Vernon Baptist Church.
Washington — Gate.

MISSIONS

WANTS OF MISSIONARIES

CUBANS

Miss Mercedes Grané, Palma Soriano, Cuba.—Spanish tracts.

GERMANS

Miss Hanna Neve, 590 Mendota St., St. Paul, Minn.—Stereopticon slides on temperance, missionary or Bible subjects or songs; good books for children.

INDIANS

Mrs. Mollie Garner, Indian University (freight and express), Muskogee, Okla. (P. O.), Bacone, Okla.—Towels and bed linen.

Miss Elizabeth Glick, 91 Bell St., Reno, Nev.—Cut patchwork, No. 30 white cotton.

Miss Ida M. Schofield, Auberry, Cal. (freight and express via Elprado).—Quilt pieces, quilt linings, floss for tying quilts, white thread No. 40 and 50.

Miss Mary P. Jayne, Watonga, Okla.—Picture rolls.

Miss Mary A. Brown, Watonga, Okla.—Christmas boxes, picture rolls, Sunday school picture cards, graphophone.

Miss Abigail Johnson, (P. O.) Polacca, Ariz.; (freight and express) Winslow, Ariz.—Patchwork, thread and calico.

Miss Lillie Corwin, Stewart, Nev.—Cut patchwork, No. 30 white thread.

ITALIANS

Miss Louise F. Harner, 353 Hamilton Ave., Trenton, N. J.—Slides of religious subjects for magic lantern.

Miss Maime Davio, 68 Warrenton St., Boston, Mass.—Sunday school papers.

MILL AND MINERS

Miss Alice B. Matthews, Novinger, Mo.—One-half dozen pairs of ordinary scissors for use in sewing school.

NEGROES

Mrs. I. B. Maxwell, 3672 Wabash Ave., Chicago, Ill.—Clothing for children and adults.

Miss Carrie A. Hunt, Mather School, Beaufort, S. C.—Men's and children's clothing.

Mrs. Darthula Ghee, 719 S. 1st St., Clarksville, Tenn.—Summer clothing for women and children.

Miss Esther Thacker, Thompson Institute, Lumberton, N. C.—Sheets, pillowcases, tablecloths, towels.

Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark.—Bibles, cutlery.

Miss Carrie A. Hunt, Mather School, Beaufort, S. C.—Physiology, chart, Bibles, No. 8, 9 and 10 needles, No. 70, 80 and 90 white thread, white buttons, embroidery edges, ginghams, small spreads, cretonne, small rugs, stockings, letter paper and tablets, bureaus, scarfs and wash cloths.

Miss Florence Burnett, 513 Mulberry St., Nashville, Tenn.—Bibles, maps of Palestine and Israel, clothing for women and children.

Miss Ella Varian, 1703 Monroe St., Vicksburg, Miss.—Basted lawn handkerchiefs, clothing, Girls' World or Companion.

Miss Julie A. Watson, 2121 Marion St., Columbia, S. C.—Basted work for children's meetings, thimbles, needles, thread.

Miss Mary E. Jones, Jeruel Academy, Athens, Ga.—Quilts, blankets, pillows.

Miss Cora E. Pettus, 709 S. 1st St., Clarksville, Tenn.—Summer clothes, shoes, material for sewing school.

PORTO RICANS

Miss Elva Cole, Box 11, San Juan, P. R.—Sunday school cards, picture rolls, clothing for women and children.

SCANDINAVIANS

Miss Jettie Jensen, 715 10th St., Fargo, No. Dak.—Colored yarn for crocheting in Industrial School.

Miss Anna Gustafson, 413 Landis Court, Kansas City, Mo.—Sunday school papers (Young People's and The Boy's World), tracts, patchwork.

SLAVIC RACES

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kan.—Clothing for women and children.

POLES

Miss Augusta Johnson, 687 Clinton St., Milwaukee, Wis.—Prick cards, garments for the poor.



Our Task for the New Year

BY ELLA D. MAC LAURIN

WITH hearts filled with gratitude to God and to you, dear Baptist women, for the victories of the past, we turn with eagerness to the work of the new year, with a determination to secure a greater degree of efficiency in every department of our work, with a new *realization* of the bigness of our task, the sacredness of our responsibility and the joy of our privilege. We are brought face to face with stupendous needs and splendid opportunities. Whole nations are plastic and may be molded for Christ. The whole current of time is sweeping them into active relations with Europe and America. The opportunity brings to us a vibrant message of responsibility. It is a trumpet call to the women of our churches to rise and in our united strength *emancipate* the women and children of non-Christian lands.

OUR OBJECTIVE FOR 1913-1914.

Our total budget is \$115,066. Of this amount, \$80,066 has been apportioned to the churches, leaving about \$35,000 to be secured from individuals and from circles who exceed their apportionment. The present budgets of our societies do not represent a *tithe* of the latent resources of our churches. In the past, only one tenth of our membership has been represented. We have been doing scout duty. Now, the call is to mobilize the Baptist army. It is an imperative call. It is God's call. What is needed, not only for the work but for our own spiritual development, is a higher standard of living that will find expression in adequate giving.

HOW TO DO IT

1. Begin at once to secure definite pledges from every woman and girl in your church and send in your apportionment quarterly. Crown it with a glad thank-offering over the unification of our two woman's Foreign Societies into one splendid national organization.

2. Train in every state and association a force of volunteer workers, who will qualify to go out two by two bringing information and inspiration to every church.

3. Cultivate a vision that begins with the strong, sweet Son of God at Calvary and goes all around the world; a courage that will lay hold of difficulties and translate them into victories; a consecration that will express itself in large personal gifts to Him; a consecration as *definite* and as *expensive* as that of our splendid battle-scarred missionaries; a *purpose* to make real and triumphant in our own lives — "The All-Sufficiency of God."



A Message

BY MARTHA H. MAC LEISH

God has signally led us Baptist women. In the new Society, He is forming us into a strong instrument to His hand. We can but believe that He has a great work for us to do, and our hearts burn to do it; but we must not forget one line of preparation that is absolutely essential. The work is not ours but God's and we can do it only as we keep in close and intimate communion with Him. Our strength and our success will be measured by our prayer life, and the intimacy of our relation to God.

Read Dr. Crandall's Convention Sermon

on the text, "They that know their God shall be strong and shall do." Read John R. Mott's "Alone with God," in the June number of the *Missionary Review of the World*, an address which he gave recently in India. He points to the great need that we should each, in this busy life, form the habit of daily withdrawal from the world and of communion with God; that we may make the voice of conscience reliable and efficient; that we may make our wills sufficiently strong to enable us to do what we know is duty, that we may grow spiritually, that we may be people of vision.

Women who read this message, may we not make it our first business this year to know God better? If we know Him better, we shall love Him better; we shall see the world through His great heart of love, and shall more effectually spread the Good News of His salvation.

As we pray for ourselves and for the world, let us pray for one another, that, as the new Society gradually forms itself, we may all be guided by divine wisdom, and may work together in mutual helpfulness and Christian sympathy.



A "MISSIONARY TOUR" Program

This is centennial year for the Baptist foreign mission enterprise. Many will visit mission lands and study first-hand our work as a denomination. It is appropriate, therefore, that we who remain at home should make a similar tour in connection with the woman's circle program. With this thought in mind, a careful outline has been prepared and published by the Society of the West, 450 East 30th St., Chicago.

The program covers nine meetings, with suggestions and literature needed for each. Looking toward a better understanding of the administration of the work, the first meeting is spent with "The Rope Holders." Here is given opportunity to become familiar with the purpose, territory, officers, methods and needs of your own woman's society. It is suggested that you also acquaint yourself with the plans for the new organization, the Woman's American Baptist Foreign Mission Society,

formed in Detroit in May by the union of the two Woman's Foreign Societies, and which will after April 1, 1914, take over the work of these societies. An historical outline of the movement toward unification and a constitution of the new society can be obtained on application to headquarters.

Beginning with the second program and continuing through the eighth, we tour Japan, China, the Philippine Islands, Burma, Assam and India, visiting many of the mission stations and becoming acquainted with the missionaries and their work. On the return trip, we stop over to study our work in Africa, to see the transformation brought about in the lives of multitudes of savage people when brought into contact with the light of the gospel. We contrast the work of the heathen witch doctor with that of our own missionary physicians and wonder how we, as followers of the compassionate Jesus, can have withheld so long from any of God's creatures such a boon as modern medicine.

In the last program under "Shipboard Reflections," we dwell upon the Why of missions. We marvel that we never understood it before. The world has become a different place to us. There is a new warmth about the heart. All nations have become our brothers and sisters. Best of all, away down deep in our lives, so deep that we feel we can never get away from it again, is the settled conviction of the need of the world, and the power of the gospel of Jesus Christ to meet that need.



Personals

CONCERNING MISSIONARIES

Miss Alta Ragon has had a very severe attack of typhoid fever, and the doctors have sent her to America to save her life. Fortunately, her sister Stella was just starting home on furlough, so the two sisters could come to America together. They plan to spend the summer with another sister at 9 Girard Ave., E. Orange, New Jersey.

Mr. and Mrs. Topping and Helen are all in America. Helen came first because she was pronounced tubercular. But the

doctors in California insist that this is a mistake, so we are hoping for marked improvement in health as the result of her sojourn in America. As Mrs. Topping is also in poor health, she and her husband are likewise in America on furlough.

In their absence, Miss Mary Jesse has gone to Morioka temporarily. Besides caring for the kindergarten and other work there, she expects to find a better chance to perfect herself in the language than she could get in a school where there are so many people who understand English.

AT THE ROOMS

Two of the Board members, Mrs. J. S. Griffith and Mrs. Sanford Scribner, are planning to attend the Judson Centenary in Burma this fall.

Mrs. Bacon's many friends will be glad to know that she is strong enough to take charge of some of the foreign correspondence this summer during Miss Adkins' vacation.

Visitors at the June meetings of the Board have included Mr. Latimer, bringing word from Huchow and from the East China reference committee; Miss Anna V.

Johnson, just about to leave for the Philippines; Miss Bissinger, recently returned from the same field, with high ideals for the girls' school at Jaro but burdened with its needs; and Miss Cecelia Johnson, so greatly improved in health that she begins already to want to return to Burma.

We have also had the inspiration of meeting two of the workers from California, Mrs. Beach and Mrs. Van Zandt. They are returning from Detroit full of enthusiasm to carry out the new plans formed at the annual meetings.



Washing Clothes in Burma

Do you know what a "dhoby" is? Out here we have quite an experience with him. He is the man who washes our clothes. This he does by flinging the wet garment high in the air and splashing it on to a stone, which means death and destruction to the buttons and the hooks and eyes. He tries to make it clean and white but is a very destructive man, and does not at all understand our desire to make clothes last as long as possible. What he does not accomplish in the



NATIVE WASHERMEN AT THE RIVER BANK, IN BURMA

washing he finishes in the ironing. He also manages by ways and means known only to himself to get the most peculiarly fitting blouses. The back is deeply cut out at the neck, while the front creeps under the chin, and there are various wrinkles on the shoulders. So we have our trials and tribulations in unexpected ways. — FREIDA PETER, Rangoon.



A Correction

Through an error Mrs. Peabody was spoken of in the last issue as the Foreign Secretary of the new Woman's Society. Her proper title is Foreign Vice-President, and she is the head of the Foreign Department, a work for which she is admirably fitted.

Money for a building in the Philippines to house the new school for high class girls we must have, but land we already have, thanks to the Missouri women. We are that much better off than the statement in our July number.



The King's Business

This is the title of our Woman's Foreign Mission text-book and Mrs. MacLeish has asked me to tell you about it through MISSIONS.

It is a "Study of Increased Efficiency for Women's Missionary Societies" and was written by Maud W. Raymond and published by the Central Committee on the United Study of Foreign Missions. There are six wonderful chapters:

- I. The Magnitude and Importance of the Task.
- II. Campaigning for the King.
- III. The Resources of the King's Army.
- IV. Drilling the King's Army.
- V. The King's Treasury.
- VI. The Unity of the Kingdom.

This is really a book for study, and while it can be used with great effect in the missionary meeting, it should first be studied carefully under a good leader by the officers and committees of every woman's society. The result of such study would be a revival of missions.

The book will be most valuable in helping us to understand the problems and needs of our own fields, and should be used

in connection with Mrs. Montgomery's book on Baptist Missions, "Following the Sunrise," which is to be out in September and seems providentially arranged for our use this year. It provides all the supplementary material needed and will form the inspirational part of our missionary program. Mrs. Raymond's book will help us to do the work which Mrs. Montgomery will tell us about, — our own Baptist work for which we are responsible.

The "King's Business" in paper covers costs only 30 cents, in cloth 50 cents, postage added. It has capital charts, and there is also a beautiful set of posters to illustrate the chapters, and advertise meetings, the work of two Baptists, Miss Bertha Bennett, daughter of our former missionary to Japan, and Miss Edith Thomson. Books and posters are on sale at headquarters in Boston and Chicago.

Here is a letter from a leading worker in the Methodist Episcopal Church:

EVANSTON, ILL.

"I want to tell you how delighted I am with our new text-book. I sat up late at night reading it almost as eagerly as I would read a novel. It treats of facts and problems so vital to our work.

"I wish that the Executive Committee of every auxiliary would *study* it — really study it — and that every district cabinet would do the same. It is so well written and is altogether quite a masterpiece in W. F. M. S. literature. Mrs. Raymond must be a very clever worker. I shall urge its use among officers and committees, especially and our own Methodist book for program material. Your committee may well be proud of your text-book."

The fact that the book sold in one month after publication forty thousand copies and that a new edition of forty thousand is now in press testifies to its usefulness. — LUCY W. PEABODY.



New Literature

The Foreign Study Book for 1913-14, The "King's Business," by Mrs. Paul Raymond. Price, paper, 35 cents; cloth, 57 cents (including postage).

A "Missionary Tour," program. 2 cents.

"Tales of the Twice Born in Kaying, China." 3 cents.

New pencil sketches.

"The Victory of the Cross in the Jungles of Assam" (Revised). 5 cents.

The Story of the Year (Society of the West). 5 cents.

Constitution of the new organization — Woman's American Baptist Foreign Mission Society. Free.

Historical sketch of the steps toward union of the two woman's Foreign Societies. 3 cents.

Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

Lest You Forget

REMEMBER that the Baptist Forward Movement for Missionary Education has become the Department of Missionary Education. It will be sometime before we shall entirely cease to say "Forward Movement," but Department of Missionary Education it is and this terminology far better expresses the permanent educational character of this phase of our national missionary work.

REMEMBER too that the office is no longer in Boston, but is now at 23 E. 26th Street, New York City, on the same floor as the headquarters of the American Baptist Home Mission Society and the *Examiner*. "Everybody comes to New New York" at least once, and every Baptist coming to New York should call at the office of the Department, where in five minutes one can get more satisfactory first-hand information concerning missionary methods and materials than can be obtained in many weeks of correspondence. Provision is made in New York for visitors to examine our educational material easily and fully.

REMEMBER last of all that the Department of Missionary Education becomes a sort of general bureau of information and central literature headquarters. If you are in doubt to whom to write the letter may be addressed to this office and it will be cared for, or turned over to the proper person or office. Through this one office it is now possible to order all the missionary literature of the societies, general or special.



What the Editor Says

The Department of Missionary Education — which is the name we shall have

to get used to, if we can forget that admirable other one, the Forward Movement — is now located in New York, in the same building which houses the Home Mission Society, the District Secretaries of the General Societies, the Missionaries and Ministers Benefit Board, the Baptist Laymen's Movement, and the *Examiner*. The reasons for the removal of the office of the coordinating work that has passed from a Movement into a Department are sufficiently clear. New York is more central to the various societies, and is the one center in our country where all the lines of missionary and general Christian work converge, where all the great currents of our national life meet. Many felt from the first that it would be more advantageous to have the work which Secretary John M. Moore has conducted with such conspicuous success located in the metropolis, and the change has now been made with the assent of all. As we happen to know, it has not been effected without personal and domestic sacrifice on the part of the secretary, who accepts it as a part of his duty to go wherever the powers above him think it best for him to be; and that is the whole truth of the matter. By the way, if you are addressing the Secretary, remember that your communication will reach him more promptly if you direct it to "Department of Missionary Education, 23 E. 26th Street, New York City." And it will save much trouble to someone to put that "E" in, as there happens to be a "W" also in New York and in another postal district. The last word is, that it will be proper to add the title "D.D." to the Secretary's name, since his college honored itself by "doctoring" him at the last commencement.



The Cremation of a Buddhist Priest

On the final day we received an invitation to be present at the exercises and witnessed a cremation ceremony entirely new to us. We found in the center a square space railed in, and within it hung a large *paket*, or native cradle, made of wooden slats. This was suspended from the roof by iron chains, and on each side were iron chains by which the cradle was to be swung. On a dais, the length of one side of the *mandat*, sat sixty priests. The rest of the space was crowded with people. The first exercise was the chanting of prayers, and meditations upon death, by the priests. Then there came two dancing girls in fancy costume, sparkling with spangles and jewelry, and two men dressed like clowns. One man and one girl stood on each side, and the girls took up the chains to swing the cradle. Four other men arrayed in long red and green velvet robes and tall, pointed, velvet caps took their stand, one at each corner. The native band played. We saw eight men take the gilded coffin from the large car outside, and, dancing and singing, carry it near the *mandat*. They opened it, and putting the body in a large piece of white cloth they brought it into the *mandat*, and laid it in the cradle, on a bed of charcoal and oil-wood. More charcoal, oil-wood, packages of candles, perfumery and sweet wood were piled on, and the fire was lighted. The dancing girls swung the cradle and alternately sang in loud, mournful tones, craving the best gifts for the departed in the new existence,—sweet sleep, abundance of food and raiment, freedom from suffering, and the blessings of the nats. Sometimes the girls recited, and the men replied. Meanwhile the fire burned. Fuel was constantly added and the fire was prevented from consuming the cradle. When pieces of bone fell to the ground the attendants replaced them, and we were told that they were not to

allow one to be taken or lost. Every one was anxious to secure a piece, as a charm.

The leading man now brought large baskets full of gifts for the priests. Each one of the sixty priests received a yellow robe and a pair of sandals. Cigars and bottles of soda water were passed, first to the priests, and then to every one. The priests solemnly arose and filed out. A few remained to the end, gathered the bones, deposited them in an urn and placed them in the monastery.

Faith in Buddhism is strong here and the priests are powerful. It seems like a hopeless task to win one of these people. Please pray that the love and power of God may overcome false beliefs, sweep every barrier away and give these people the joys of salvation.—MRS. TRUMAN, Loikaw, Burma.

CHANGES IN OLD CHINA

When we came out a little over two years ago, there was hardly a queueless man to be seen, except in the large foreign ports, but now, even inland, the "pig-tail" is conspicuous for its absence—in fact, it looks strange to see a queue! Many have adopted foreign dress—almost every man and boy, especially in the cities, wears a foreign hat. The women too are wanting to change their dress. But I think their native costumes are far healthier and simpler than ours in America, although their rain and sun hats can go ahead of any "merry-widow" I ever saw. It is unusual to see the women with unkempt hair; but, now that they want to dress it like the foreigners, I'm afraid the general tidiness will disappear. Of course in their new attempts they do some ridiculous things—for instance, imagine a full grown woman with her hair bobbed and a great big bow! However, some wear theirs dressed very becomingly—the girls with long braids tied with ribbons look just as attractive as any of our American girls.

During a short visit to Canton last spring I saw still more evidence of the new China right in the heart of that heathen city. In going past a house I noticed a strip of flowers on the right of the door. My friend explained that meant there was a death in the house. During the time of the fighting in Canton the burial of the dead soldiers was quite different from the old style. There was no procession of men with food, paper money, etc., to offer the spirits of the ancestors at the grave, nor any firecrackers along the road to frighten away the devil so he would not molest the spirit of the corpse, but in contrast, the coffin was covered with flowers and the procession quietly accompanied the body to the place of burial.

Again, I went to a modern apartment store, three stories high, with a Chinaman who could speak English on every floor and one's change sent along the wire, in a box, to the head cashier. Further along the street I saw a bank built of brick with a clock in the tower and I could not have told it from one in America from its appearance. These things are all managed by the Chinese.

However, my amazement reached the climax when I visited the most modern and best equipped hospital I've seen thus far in China and was told by the American Presbyterian missionary in charge that every penny put into that hospital as well as his own salary and the home for himself and wife in the building was contributed by the Chinese voluntarily. They conceived the idea and asked this missionary, who was formerly in another hospital, to plan and manage the running of the place, while they themselves finance it. The large majority of them are heathen, but their desire for American medicine and their esteem for this American missionary, formerly under the American Presbyterian Board, led them to provide the entire financial assistance and to grant the doctor unlimited freedom to give the Gospel to the patients.—MRS. C. B. LESHER, Chaoyang, China.

FIRST IMPRESSIONS OF A NEW MISSIONARY

We started on our way up toward the clouds. Soon the bridle path narrowed and the way became very precipitous and

dangerous. We were entering a different and more attractive world. The air became fresher, the foliage was green and clean, the mountains were beautifully bathed in azure hues; for we had left behind the germ-riddled atmosphere, the cholera, the leprosy, the parched earth and the suffocating air of the plains. The way became more precipitous and darkness overtook us before we got to the rest house where we were to spend the night and greet the fleas. We heard animals in the bushes above us. The coolies stayed near lest they would serve as tiger bait. We saw elephant tracks along the way. Monkeys were very numerous. There are some that are very enterprising, for they stand in our road, block the way, and dispute with mankind. There are all kinds of animals in the valleys between the mountains.

The following days as the scenery grew grander I grew wearier and lamer from being thumped about over the uneven paths on the back of a steed with a corkscrew motion. There are spots that become exceedingly well pounded and bumped in the course of human events; nevertheless, the scenery was grand! We could look down for a thousand feet or more right by our pony's feet. But if he had stepped two or three inches nearer the edge we would not have seen Impur! The cliffs also shelf in way under the path so one cannot see the bottom. In places the white ants eat large holes in and under the road, invisible, but if the horse gets his foot in one he sinks way down and is liable to break his leg.

Again night overtook us. We had no lantern and no gun, a most foolish condition ensuing from our abundant lack of knowledge as to the nature of the place whither we were going. I do not like to hear prowling animals under those conditions, but lately have heard that a lantern does not always sufficiently frighten tigers; for not long ago a tiger dragged a horse and a four-wheeled lighted wagon with a whole family in it into the jungle, and fell to devouring the horse. The family managed to escape behind the wagon and ran away through the jungle. Finally we arrived, with all the bumps and blisters collected on the way, and with a horse

that forthwith laid down in the road and threatened to give up the ghost with convulsions. — MRS. ENID S. SMITH, Impur, Assam.



Tenth Conference with Outgoing Missionaries

FIRST SECTION, JUNE 19-25, 1913

The idea of an annual conference with the newly appointed missionaries is only ten years old. As Dr. Haggard said at one of the sessions of this conference, it was formerly thought that the general preparation secured at the college and seminary was all that any one needed to become a successful missionary. This view is no longer entertained, and the conference just held is one of the results of the change. It has been increasingly recognized that the problems faced by the missionary are peculiar problems. The missionary enters into relationships that are not only new, but that are so different from any others he has known and often so complex and difficult that special preparation is imperative.

It was to deal with just these problems and relationships that the recent conference with the newly appointed missionaries was held. The relation of the missionary to the Board, the relation to foreign governments, the attitude toward the native religions, the problems involved in adjustment to a new and always difficult climate, the perplexing question of "specif-ics," the question of language study, the cultivation of the spiritual life,—these and similar questions were set forth and discussed by secretaries and older missionaries. Opportunity was always given for questions and discussions by the newly appointed missionaries. The one desire was for a clear understanding of the problems under discussion, that the missionaries now going out might be saved from the sad and costly mistakes made by some missionaries, possibly through the lack of just such a conference.

The conference not only gave opportunity for the missionaries to learn the attitude and policy of the Board, it gave opportunity also for them to know the

secretaries better and for the secretaries to know them. In discussing the question of relationship to the missionary magazine, there was an opportunity for Dr. Grose to be present and speak and thus establish a personal relationship valuable alike to the missionary and to the magazine. The opportunity afforded for the missionaries to become better acquainted with each other was again one of the chief assets of the conference.

Time and space alike forbid a discussion of the many good things heard at the sessions, but mention must surely be made of the closing address of President Faunce, of Brown University, who brought the inspiring message of one who has recently seen with his own eyes what missions are actually doing and can testify that it is "A Task Worth While." So great did the opportunity seem to him that if only he were twenty years younger, he said, nothing would keep him from applying to Dr. Haggard for a job. Just before Dr. Faunce spoke, the conference had the pleasure of listening to Dr. Ch'uan, professor of anatomy in Tientsin Medical College, who is now in this country doing special work for the Chinese government.

The final session on Wednesday evening was the public service in which the missionaries were presented by Dr. Haggard and when each gave a brief message. The only feature for regret in this service was the absence of the Foreign Secretary, Dr. Franklin, whose health demanded a period of rest. His place was taken by Dr. C. A. Fulton of the Board of Managers, whose "Final Word" of advice and cheer will remain with all as one of the treasures of the conference.

The special features of the conference were, on Friday afternoon, the conference photograph published as the frontispiece in this issue and, on Tuesday afternoon, the reception by the Baptist Social Unions. This year there was another special feature in the form of an excursion on Saturday afternoon through Boston and Brookline out to Lexington, where all were delightfully entertained at supper by Mr. George E. Briggs, of the Board of Managers, and Mrs. Briggs.—J. H. DEMING.



Home Mission Executives' Institute

BY FIELD SECRETARY L. C. BARNES

An inspiration came to Dr. Ward Platt of the Home Missions Council Neglected Fields' Committee, that it would be a great advantage to the kingdom of heaven on earth if the men charged by the churches of various denominations with the responsibility of administration in the immense Home Mission enterprise could go apart from the whirl of official wheels and together face the great underlying principles of the work and unitedly study the methods of approved efficiency. Accordingly an Institute was held at Asbury Park, New Jersey, June 3-5. Some thirty men of a dozen boards were in attendance. They held eight sessions "in an upper room," with wide windows open in every direction. They sought light from the most modern and scientific methods of investigation and administration. They also tarried in song and prayer that their souls might be swept by the four winds of heaven.

"The Principles and Practice of Modern Business Efficiency—their Values for Church Administration" were presented by Mr. H. J. F. Porter, Industrial Engineer and Secretary of the Efficiency Society. Likewise the "Principles and Practice of Modern Publicity—their Values for Church Administration" were presented by Mr. J. Stuart Hamilton of the Advertising Department of the *Independent*. At another session discussions were held on Office Organization, Field Supervision, Grants to Dependent Fields and Methods of Raising Funds, opened by Board Administrators. City Missions had a large place on the program. Rev. H. F. Swartz, of New York, furnished a paper analyzing clearly and setting forth pungently the subject of "A Denominational Program for a Given City." This discussion met such a vital need that it was

decided to send a copy of it to every home mission administrator in the Council. Then Dr. E. P. Hill, of Chicago, told of "An Interdenominational Program for a Given City," setting forth the large achievement already made in that direction in Chicago. It seemed to some almost as if the kingdom of heaven had come to that city by the lake.

Naturally the present year largest attention was given to consideration of work among the "New Americans." "The Immigrant Field" was presented by Peter Roberts of the International Y. M. C. A., "How to Secure Leaders for the Work" by Rev. W. P. Shriber, "The Status of Missionary Work at Ellis Island" by Rev. R. L. Breed, and the "Possibilities of Protestantism among American Italians" by Dr. Frederick H. Wright.

The standing committee of the Home Missions Council on Immigrant Work through its chairman, Dr. Hubert C. Herring, presented a preliminary report concerning the work now being done by the various denominations in this country. A special meeting of the Council was held at which the following recommendation of this committee was adopted:

Resolved, That the Home Missions Council should assume especial responsibility for extending a Christian welcome and friendly ministration to immigrants arriving at the various ports of entry, and that to this end immediate steps should be taken to secure, in conjunction with the Council of Women for Home Missions, if its cooperation can be obtained, a representative to be known as Secretary of the Committee on Immigrant Work of the Home Missions Council, who shall act in the following capacities:

1. To investigate conditions at all ports, seeking to bring about the appointment of missionaries whenever the existing force is inadequate.
2. To use the influence of the Council for effecting the organization of the missionary force at each port, and furthering cooperation among the members of such force.

3. To make the influence and service of the Council available for immigrants en route to their home, and for immigrants waiting at the port for embarkation to the lands from which they came.

4. Such Secretary to be regarded as the missionary representative of every Board in the Council, to make duplicate monthly reports to all Boards and to serve each Board for such special ends as will not interfere with the specific task assigned him. His activities to be directed by the Immigrant Committee.

To many present it seemed that this action marks the beginning of a new epoch in meeting the greatest issue now confronting the American churches. Taken as a whole, the Institute amounted to more even than its projectors had anticipated. One of its chief values was the mutual acquaintance and Christian fellowship generated. Men who have been carrying the enormous burden of Christianizing a whole continent are greatly strengthened by becoming acquainted with each other and by sharing their several discoveries and planning to grapple the task unitedly. It was decided to hold a similar institute at the same place June 16-18, 1914.



Bohemian-Slovak Conference

Two years ago in Philadelphia it was proposed that the Slavonic triennial confederation should be separated into two national unions, each of which should meet annually for conference. Last year at Pound, Wis., this was voted. Accordingly the delegates from the Bohemian and Slovak churches formed a confederation and held its first conference at Creighton, Penn., June 1-5 last. The Creighton Slovak Baptist Church was in fine repair. A number of guests and delegates arrived on Saturday. The meetings on Sunday were well attended and not a few were given an opportunity to speak to an eager audience.

All morning sessions were preceded by prayer services conducted by the different delegates. Last year's chairman, Rev. M. Steucek, of Newark, N. Y., welcomed the delegates in a brief but hearty manner, exhorting them to greater consecration. The various churches had a representation of twenty-five. According to our custom

the election of officers was the first business feature. The result was as follows: Rev. V. Hladt, of the Second Bohemian Baptist Church of Chicago, president; Rev. B. Bednar of the Slovak church of Cleveland, vice-president; the editor of *Tora*, Mr. J. Kana, secretary; and Mr. J. Valastiak, treasurer.

The conference was then honored by the arrival of Dr. L. C. Barnes, Dr. Leroy Stephens, and Rev. H. C. Gleiss. These favored us with brief addresses. Mr. Hok of Crozer Seminary acted as interpreter. The object of their visit was to interest the Slavs in the foundation of a seminary for Slavonic students. Mt. Pleasant, Penn., was agreed upon as an exceptionally good location for such an institution. A committee was appointed to work towards the opening of this seminary at the earliest possible date.

The different reports showed encouraging results. The 24 Bohemian and Slovak churches had an increase of 122 in the past year, raising our membership in the United States to 900. An important feature of the conference was the reading of eight interesting papers. Some of the subjects were: "Jesus and Sin," "The Relation of the Minister to his Congregation," "Family Worship," "Result and Reward of Missionary Labors," and "The Christian and Christianity."

A pleasant diversion was the excursion to Highland Park. A special car was engaged for that purpose. Both young and old took of the keen enjoyment which nature so generously bestows on us all. We had exceptional opportunities to observe God's greatness in the vegetable as well as in the animal kingdom. We shared the pleasures of childhood and youth as we felt their excitement and took part in their games.

The last day of the conference was a very busy one. Congratulations were sent by wire to the Convention of the Baptist Pittsburg Association. During all of the conference days we had well attended services in the evening. Nearly every one of the delegates had an opportunity to speak in these meetings. The meals were served in a common dining-room.

The conference was closed in a spirit of

hopefulness, to meet in Chicago the following year. Our well-known hymn, "God be with you till we meet again," constituted the last feature of this happy gathering.

The following resolutions were adopted:

1. Since our American Baptist Foreign Mission Society has not yet opened a field among the Slavonic races of Europe, and since we feel that our countrymen there are in great need of the pure Gospel, we ask the Society to consider this proposition, and to recognize the necessity of aiding us in the support of a missionary, so that in future when our offerings for that purpose should increase we would be able to send out several workers. The above would doubtless arouse our Slavic churches to bring greater offerings for Foreign Missions.

2. The friends of the Slavonic Baptists and some leaders of the American Baptist Home Mission Society have received great acknowledgement from our circles for their willingness to assist us in the foundation of a Seminary for Slavonic students. Resolved, therefore, that the Slavic workers extend the heartiest thanks to their American brethren, and promise them that the Slavonic churches will be glad to do all they can both morally and financially to contribute toward making their seminary a blessing for America as well as for other countries.

3. We agree and understand that the press is the first and surest means for the distribution of religious truth. But as the Slavic Baptists are too weak in numbers, as also financially, to do influential work in this direction, we ask the Publication Society to establish for us a press and to help us in the publication of Slavic Christian literature.

4. Resolved, that no worker can be ordained before having proved himself worthy. Further to ask the American Baptist churches not to ordain any missionary in the Slavic work without the recommendation of Slavic churches. Much harm was done in the past by disregarding this rule.

5. The Bohemian-Slovak Confederation recognizes the importance of appointing some one to work in the interest of the Slavonic churches, to act as a counsellor to their leaders and likewise as a representative of the American Mission Boards. We believe Rev. K. W. Strelec, of Milwaukee, Wis., to be competent in these directions. He has already partially served us as our secretary and proved himself worthy of the previously mentioned office. Such an appointment would doubtless benefit the Slavic Baptists. May we therefore ask the Home Mission Society and the Publication Society to appoint Mr. Strelec as their joint worker among the Slavonic races of America; who as their representative would also labor in connection with the executive committee of our confederation.

AUGUST MEEREIS, J. VANEK, P. BEDNAR,
Committee.

PORTO RICO MISSIONARIES OUTREACHING

Dr. A. B. Rudd, Superintendent of Missions in Porto Rico, and Rev. Ramon Velez Lopez, pastor of the San Juan church, representing the Baptist Mission Society of Porto Rico, have made a recent visit of inspection to the Republic of Santo Domingo. The trip lasted from May 6 to May 17, and the expenses were met by the Porto Rican churches, which subscribed \$45 more than was needed. The visit was inspired by a desire on the part of the missionaries connected with our Baptist missions in Porto Rico and Cuba to establish a mission in Santo Domingo, the neighboring republic, and to maintain the expense of one or more missionaries from their offerings. It is really a piece of foreign missionary work of home missionary churches to one of the islands which is still wrapped in the darkness of superstition.

THE WANDERERS CLUB

The Wanderers Club of New York is composed of secretaries who are the field or administrative officers of the various missionary societies, and whose duties frequently call them from home. The meetings are held about once in two months, and after dinner a member of the club reads a paper. It is a unique organization, and its growth and various experiences will doubtless be scheduled in *The Examiner*.

THE MISSIONARY CAMPAIGN

The Interdenominational Laymen's Missionary Movement, at the request of the United Mission Boards, has undertaken the leadership of the field forces in the introduction of the campaign. Messrs. White and Millar, the general secretaries and their helpers, have done splendid work already in the interests of the Campaign. Teams are being organized to assist in conducting conferences in centers of 5,000 or more people. These conferences will be followed by deputation work in the surrounding country by local workers; and the denominations are expected to crystallize the inspiration and information given at general meetings into definite action in the local churches.



CHAPEL CAR AND COLPORTER

TO-DAY IN OREGON

The 96,699 square miles of Oregon are rapidly being brought under productive possibilities. Within the last five years railroad building has been promoted upon vast proportions, so that the interior of Oregon as well as the northern and western portion is being rapidly thrown open to settlers. Much of the state is virgin, and capital is said to be invested on a gigantic scale. It is expected that with the opening of the Panama Canal, Oregon will receive its portion of immigrants. This will place new missionary responsibilities upon the Christian people of the state. In the midst of all the modern changes the Oregon Baptist State Convention is pushing its work, and desires to convert these possibilities into assets for the kingdom of God.

"SOUNDS OF THE GOING IN WASHINGTON"

In some places the sounds of His stately going in the tops of the sycamore trees have been heard. Brother Baker reports a great meeting at Steptoe — 50 conversions, ten baptisms, with more to follow. Brother Bledsoe assisted Pastor Lake at Harrington. About 30 conversions, 17 received for baptism so far. Town and church awakened. Brothers Margetts and Cruger held a meeting at Freeman, and seven have been baptized. A fine interest has arisen at Lincoln Heights, Spokane, in Brother Nichol's meetings. Note the following brief reports from several of the State's flourishing associations:

SPOKANE ASSOCIATION. *Hillyard.* Sunday school sessions of late all record breakers in attendance — just steady growth. *Marcus.* Membership more than doubled in two months, eighteen baptisms, five experience. Sunday school and Baptist Young People's Union growing. Evening congregations crowd the house. *Spokane City: Union Park.* Prayer meeting attendance averaged forty during

February, and five baptisms, with two by letter. *Olivet.* New building now occupied. Sunday school numbers 53. Congregations large and still growing. One addition and candidate for baptism. *Olympic Ave.* Prosperity is the rule, because the people are united and busy. Cottage and regular prayer meeting well attended. Apportionment more than doubled, and new members received. *Orchard Ave.* Apportionment met and congregations good. One awaits baptism. *Laclede.* Entered new building and giving special attention to Sunday school work. Boys' class delighted with class room. Look forward to good meetings. *Sandpoint.* Pastor getting work in hand. Sunday school growing. Meeting now in progress with Brother Margetts and singer. Very important field. *Harrison.* Union meetings resulted in six baptisms, one by experience. Pastor has teacher-training class, also Bible study class at Y. M. C. A. The prayer meeting enthusiastic. *Newport.* Ten members received by letters. Eight for baptism, three under watch care. Repairs on church planned. Interest growing. *Latah.* Members united and spiritual growth.

COLUMBIA ASSOCIATION. *Sunnyside.* Pastor L. W. Terry has just moved his family from Tacoma. Ladies made a "bee" and cleaned the new house nicely for Mrs. Terry. Nine teams met the car and moved the goods, while willing hands helped unpack. Some additions and others await baptism. Work opens hopefully in spite of financial depression. *Kennewick.* Meetings by Rev. Mr. Cairns very helpful. *Cle Elum.* Pastor Houston asks special prayers for some cases of particular need. Let us labor with him. *Ellensburg.* Library appreciated, and work moving nicely. *North Yakima, First.* Eight new members during February, five adults. Pushing hard the budget for missions due before end of March.

Missionary Program Topics for 1913

- August.* THE BIBLICAL BASIS OF MISSIONS.
September. LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program.)
October. THE IMMIGRANT: WHAT SORT OF PERSON IS HE?
November. THE IMMIGRANT: WHAT CAN WE DO FOR HIM?
December. STATE MISSION MEETING (Topic to be announced.)

Note. The Missionary Program topics for the last four months of 1913 were announced before final arrangements had been completed for the Home Mission campaign. In order to bring these programs into harmony with the rest of our educational campaign these topics have been revised. The program for September is made general instead of its being confined to State Missions. The State Mission program is deferred until December, that the new State Mission study book may be available.

The October and November programs have been prepared by Secretary Moore for use in all denominations in connection with the study of Immigration.



September Topic

LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS; A STUDY OF MISSIONS AT HOME WITH THE ENDS OF THE EARTH IN VIEW

OPENING SERVICE OF SONG, PRAYER AND SCRIPTURE.

SCRIPTURE READING.

ADDRESS BY PASTOR ON THE RELATION OF HOME MISSIONS TO THE EVANGELIZATION OF THE NON-CHRISTIAN WORLD (ten minutes).

BOOK REVIEWS (five minutes each).

1. "IMMIGRANT FORCES."
2. "THE NEW AMERICA."
3. "THE IMMIGRANT TIDE, ITS EBB AND FLOW."

ADDRESS: OUR OWN STATE (five minutes).

ADDRESS: OUR CITY (five minutes).

ADDRESS: OUR CHURCH (ten minutes).

CLOSING HYMN: AMERICA.

Notes and Suggestions

The purpose of this meeting is to show the unity of all missionary work by showing how the Christianizing of the world waits upon the completion of Christianity's task at home.

For the pastor's talk see leaflet by D.D. Proper, "Home Missions in Relation to Foreign Missions."

The book reviews should be bright and snappy. The persons appointed to give these should be capable of bringing the message of each of these books in the most interesting way, and should be assigned their task long enough in advance to insure careful preparation. Where this is impossible, reviews appearing in September MISSIONS may be used.

For the talk on "Our Own State" appoint someone who will communicate at once with your superintendent of State Missions and secure from him material for a strong presentation of this fundamental form of missions.

In the same way those living in cities having a Baptist City Mission Society will consult with the Superintendent of City Missions concerning the preparation for talk on "Our City."

The closing talk on "Our Church" should be given by the chairman of the Missionary Committee, or by the person who can best present the plans proposed for the Home Mission campaign during the autumn of 1913. Consult the announcement giving full details, both concerning material and methods, entitled, "New Americans for a New America." The recommendations of this pamphlet should be carefully digested in advance by the Missionary Committee and a definite policy containing their recommendations for the campaign should be presented at this time and adopted by the church.

For literature referred to, write the DEPARTMENT OF MISSIONARY EDUCATION, 23 E. 26th St., New York City.

Echoes from the Oriental Press

HOW THE CHINESE PRESS VIEWED THE DAY OF PRAYER

It was the Chinese Christian Church that first started to pray for the Republic in a very public way, though Christians all over the world have been praying right along for the success of this great experiment in popular government in the Orient. If there is any trouble with the Republic we should pray all the more earnestly. Foreigners as guests of the Republic have no business to dictate the form of government you shall have, but Christian churches have always prayed for the government when it was an empire. I am sure that the Church has rejoiced that you were getting a more liberal system. On Sunday all should turn out regardless of party and pray for a clearing up of the present tangle.

"In following Heaven there is prosperity; in offending against Heaven there is destruction."

All the nations of the world that have evolved have first thrown away their superstitions. Superstition is the foundation of oppressive government. A great writer has said that a superstitious religion leads to absolutism, no religion leads to anarchy, as in the French Revolution, while true religion leads to liberty. All ancient republics failed because of false religions, and a resultant lack of character, selfish ambition and quarrelling. Switzerland owes her success to religion and morality. England's development in liberty is directly due to the Gospel. The U. S. A. was founded by Christians. The success or failure of republics is owing to their loyalty or lack of loyalty to true religion.

The Christian Church next Lord's Day will not toady to any of the leaders but pray for China. Federalists can pray for federalism, Republicans for democracy, Socialists for equality of rights and opportunities. — *The Chinese Republican.*

ORIGIN OF THE DAY OF PRAYER

The following letter, written by E. W. Thwing of Peking to the editor of the *Central China Post*, gives us the origin of the Day of Prayer:

A mistake has been made in suggesting that the Union Service of prayer for the nation was proposed by the President, Yuan Shi Kai, for political ends to gain the support of foreigners. The fact is that it was suggested by Mr. Lu, a Christian member of the Cabinet, who first spoke to me of the idea, and said that he would like to have the Christians of Peking meet in a quiet way for special united prayer for the nation. He believed that God could help China at this time of unrest and change. The Chinese pastors took the matter up and appointed April 13 as a special day of prayer. They also sent a notice to the President of the meeting. He then replied expressing his approval and sent a delegate to attend the service. It was afterwards proposed to hold another special day of prayer throughout the whole nation. The government was asked to aid by sending the telegram free of charge. Mr. Lu said to me that he would have to consult with the Cabinet. He did so and secured their approval and sent out the call for prayer from the Peking churches. He also offered to send special telegrams to the same places asking the Chinese official to send representatives to attend the meeting. There has been no political significance in the plan but only an earnest, sincere desire on the part of some of the Christian leaders in the government to have united prayer to almighty God for protection and guidance to China at this time of need. Mr. Lu also said, after the meeting for the nation had been arranged, that he would like the Christians of other lands also to join in prayer for China on April 27. Let not this true desire for divine help and better things for China be misjudged.

Financial Statements of the Societies for Three Months ending June 30, 1913

Source of Income	Budget for 1913-1914	Receipts for 3 Months	Balance Required by March 31, 1914	Comparison of Receipts with those of Last Year 1913 Increase Decrease	
				1912	1913
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$462,110.05	\$24,869.47	\$20,784.61	\$24,869.47
	Individuals.....	300,000.00	4,112.25	295,887.75	6,719.40
	Legacies.....	83,094.00	3,196.25	79,897.75	3,196.25
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	92,974.00	27,717.84	65,256.36	11,680.49
Totals.....		\$938,178.05	\$59,895.81	\$78,282.44	\$57,918.22
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$97,500.00	\$15,459.05	\$82,040.95	\$12,353.28
	Individuals.....	27,000.00	1,417.60	25,582.40	462.61
	Legacies.....	10,000.00	1,286.83	8,713.17	195.00
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	71,777.45	4,016.73	67,760.72	2,172.15
Totals.....		\$206,277.45	\$22,180.21	\$184,097.24	\$15,183.04
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$182,790.00	\$9,961.43	\$172,828.57	\$9,017.93
	Individuals.....	10,000.00	846.25	9,153.75	661.75
	Legacies.....	10,000.00	2,640.92	7,359.08	3,004.68
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	20,000.00	3,613.41	16,386.59	4,159.41
Totals.....		\$222,790.00	\$17,062.01	\$205,727.99	\$17,443.77
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$380,377.00	\$14,310.05	\$366,066.95	\$18,601.98
	Individuals.....	125,000.00	1,909.30	123,080.61	1,994.72
	Legacies.....	65,000.00	3,192.86	61,807.14	12,827.82
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	98,600.00	19,137.14	79,462.86	13,986.45
Totals.....		\$668,977.00	\$38,549.44	\$630,427.56	\$47,410.97
WOMAN'S FOREIGN SOCIETY OF THE WEST	Churches, Young People's So- cieties and Sunday Schools...	\$88,883.00	\$5,544.76	\$83,338.24	\$5,684.65
	Individuals.....	21,848.00	2,774.04	19,073.96	1,573.35
	Legacies.....	3,200.00	3,200.00	50.00
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	1,135.00	382.17	752.83	408.31
Totals.....		\$115,066.00	\$8,700.97	\$106,365.03	\$7,716.31